

# THE JOURNAL OF THE MOSCOW PATRIARCHATE





St. BASIL the Great

*11th century fresco in the Church of St. Sophia in Ohrid*



# 1983 THE JOURNAL No.4 OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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## PASCHAL MESSAGE

from Patriarch PIMEN of Moscow and All Russia  
to the Archpastors, Pastors, and All the Children  
of the Russian Orthodox Church

### CHRIST IS RISEN!

*"We celebrate the death of Death... the beginning of a life new and everlasting" (troparion of the 7th hymn, Paschal Canon)*



he Feast of Christ's Radiant Resurrection—the Lord's Pascha—is here again!

In her Easter services, the Holy Russian Orthodox Church glorifies solemnly this great and holy event—the Resurrection of our Lord and Saviour Jesus Christ.

"Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life" (Paschal Troparion).

After the Resurrection, our Lord Jesus Christ appeared to His Disciples and Apostles during forty days, till His Ascension into Heaven. Speaking to them about the Kingdom of God, the Lord commanded them *to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Acts 1. 3; Mt. 28. 19-20).

Christ's Apostles, after the grace of the Holy Spirit had descended upon them on Pentecost Day, proclaimed everywhere, in spiritual joy, the news that our Lord Jesus Christ had risen from the dead, to which they were witnesses. In unbounded love they fulfilled zealously all the commandments and behests of their Lord and Teacher, exhorting all the nations (Acts 1. 2-9; 2. 1-4, 32; 28. 31).

Beloved in the Lord archpastors, pastors, monks, nuns and all pious laymen,

### CHRIST IS RISEN!

It is a great happiness on these radiant Easter days, to glorify spiritually the greatest and eternally joyous truth of Christ's Resurrection which



makes our hearts overflow with Holy love for the Risen Lord Jesus Christ and Saviour.

The truth of Christ's Resurrection is the foundation of our resurrection and eternal life.

*In Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (1 Cor. 15. 22-23). We have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5. 1).*

Let us, beloved, keep aloft our dignity of Orthodox Christian in reverential and heartfelt prayer to our Lord God and all the saints, in sincere love for our neighbour, setting an example of industrious labour, of charity, goodness, patience, brotherhood, meekness, peaceableness, and mutual help, and after Confession let us receive, with a clean conscience, the Holy, Immortal and Life-Giving Sacrament in remission of our sins and eternal life.

Let us be invariably filled with effective love for our beloved and great Motherland, be zealously concerned for her welfare and prosperity.

With a feeling of deep appreciation for the constant selfless efforts of our state to preserve the world from nuclear catastrophe, let us not weaken in our efforts to save the sacred gift of life, to consolidate peace and justice in fulfilment of Christ's behest: *Blessed are the peacemakers: for they shall be called the children of God (Mt. 5. 9).*

"O Christ, the perfect, most exalted Passover, O Wisdom of God, His World and His Power, grant us that we may partake of Thee more perfectly in Thy kingdom's day, which setteth not" (troparion of the 9th hymn, Paschal Canon).

May the grace, peace and eternal life from God the Father and the Risen Lord and our Saviour Jesus Christ be with you all. Amen.

**CHRIST IS RISEN!  
HE IS RISEN INDEED!**

+ PIMEN, Patriarch of Moscow and All Russia

Easter 1983  
Moscow

## The Sunday of Orthodoxy in the Patriarchal Cathedral of the Epiphany

The Feast of the Triumph of Orthodoxy was established 1,140 years ago. The Church of Christ established it after the restoration and affirmation of the veneration of holy icons.

The 1st Sunday in Lent, when the Order of the Triumph of Orthodoxy is held, is called the Sunday of Orthodoxy.

In 1983, on March 27, the Sunday of Orthodoxy, Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow was concelebrated by His Holiness Patriarch Pimen, with Archbishop Iov of Zaraty assisted by the cathedral clergy. The moleben for the Sunday of Orthodoxy was led by His Holiness Patriarch Pimen, officiating together were Metropolitan Yuvenaliy of Kruti-

tsy and Kolomna; Archbishop Pitirim of Volokolamsk; Archbishop Iov of Zaraty; Bishop Sergiy of Solnechnogorsk; the dean of the cathedral, Archpriest Matfei Stadnyuk; and the clergy of the cathedral and Moscow churches.

After the moleben His Holiness and the assembly of hierarchs and clerics kissed the holy icons of the Saviour and the Mother of God, placed in the middle of the cathedral, and the deeply venerated shrines of the Patriarchal Cathedral—the Kazan Icon of the Most Holy Mother of God and the shrine of St. Aleksiy of Moscow.

After the singing of the prayer "We glorify Thee, O God" His Holiness Patriarch Pimen blessed the worshippers.



## Audiences Given by His Holiness Patriarch Pimen

On January 4, 1983, His Holiness Patriarch Pimen of Moscow and All Russia received at his residence in Moscow A. A. Molchanov, Vice-Chairman of the All-Russia Society for the Preservation of Historical and Cultural Monuments, and G. A. Mikhailov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

A. A. Molchanov presented to His Holiness a letter from V. I. Kochemassov, Chairman of the All-Russia Society for the Preservation of Historical and Cultural Monuments, thanking the Russian Orthodox Church for her active participation in the society's noble work, and wished him all the best in the new year.

His Holiness thanked him warmly for the letter and wished the society and its chairman every success. Present dur-

ing the audience were Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch.

\* \* \*

On January 27, 1983, His Holiness Patriarch Pimen of Moscow and All Russia received the Ambassador Extraordinary and Plenipotentiary of the Republic of Austria to the USSR, H. I. Helmut Lindermann, at his request. The ambassador was accompanied by Prof. Leopold Melichar, Counsellor for Cultural Affairs. Present during the audience were Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch.

### Meeting with V. V. Kuznetsov

On January 17, 1983, the First Vice-President of the Presidium of the USSR Supreme Soviet, V. V. Kuznetsov, received in the Kremlin Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Chairman of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Metropolitan Filaret presented to him the Letter to the Soviet Leaders, the Resolution on Nuclear Disarmament, and the Appeal to the 37th Session of the UN General Assembly adopted at the session of the World Conference Working Presidium on November 24-25, 1982.

Metropolitan Filaret addressed V. V. Kuznetsov with a speech: "Deeply esteemed Vasilii Vasilievich, first of all I have the honour and the pleasant duty of conveying to you the cordial greetings of His Holiness Patriarch Pimen of Moscow and All Russia. He extends to you his cordial New Year wishes for good health and success in your lofty statesmanship.

"His Holiness assures the leadership of the Soviet state that the Russian Orthodox Church will continue her active and patriotic service to her people,

bearing in mind the bright examples of her own thousand-year history and attaching special importance to her peacemaking today.

"And now, in fulfilment of the mission entrusted to me by the Working Presidium of the World Conference of religious workers which met in Moscow last year, permit me to begin by expressing the following ideas.

"Millions upon millions of believers all over the world are deeply aware today of the existence of an actual danger threatening mankind and the sacred gift of life itself if a nuclear war breaks out. They are doing their utmost to avert this catastrophe and to preserve and consolidate peace among nations. This dedication to peace is manifested in various forms and in many joint actions by representatives of various religious associations throughout the world.

"This was also the purpose of the World Conference: 'Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe' which met in Moscow on May 10-14, 1982.

"The Working Presidium of the World Conference met in Moscow on November 24 and 25, 1982, to sum up its results and discuss ways and means of



propagating as widely as possible its ideas and decisions.

"This meeting decided to hold in Moscow, in the first half of the year a 'round table' conference on the economic and moral implications of a nuclear freeze with the participation of religious thinkers and experts.

"We also adopted an appeal of the Working Presidium to the heads of state of the Soviet Union and the United States in support of the Geneva talks conducted by these two great powers. I am handing you this document, with profound hope that the appeal will be considered as an expression of the aspiration of masses of believers throughout the world.

"Taking this opportunity I am happy to testify that the outstanding peace initiatives of the Soviet Union are being received by the world religious circles with gratitude and faith in their beneficial influence upon the process of history.

"These circles have been greatly impressed by the new proposals expounded recently by Yuriy Vladimirovich Andropov in his report on the occasion of the 20th anniversary of the formation of the USSR.

"We shall do our utmost to inform

the masses of believers abroad about these proposals to make them understand and win their support.

"Kindly accept our cordial best wishes for good health and further success in your lofty work."

V. V. Kuznetsov said in response that the documents handed to him would be carefully considered. He stressed that the Soviet Union always is, and will be a resolute and consistent champion of curbing the arms race, of ensuring the most important and basic right of man—the right to life. The international situation today has dangerously deteriorated, he said further, and it is not the Soviet Union which is responsible for it. In these circumstances persistent efforts to eliminate the threat of nuclear war are the primary duty of all political, public, scientific, religious and other organizations pursuing peaceful objectives. These noble efforts will invariably meet understanding and support from the Soviet side.

V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, took part in the talk.

Also present was A. S. Buevsky, Moderator of the World Conference Secretariat.

## Letter from the Presidium of the USSR Supreme Soviet

On January 27, 1983, the Presidium of the USSR Supreme Soviet sent a letter to the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". It was in reply to the presentation on January 17, 1983, of the documents of the Working Presidium of the conference to the First Vice-President of the USSR Supreme Soviet Presidium, V. V. Kuznetsov.

The letter says:

Esteemed members of the Working Presidium,  
The Presidium of the USSR Supreme Soviet has carefully examined your message to the Soviet Leaders as well as the Resolution on Nuclear Disarmament and the Appeal to the 37th Session of the UN General Assembly adopted at a session of the Working Presidium of the World Conference: "Reli-

gious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

The Soviet people understand well the feeling of deep anxiety expressed in these documents over the international situation, which has deteriorated to a dangerous degree. To do everything to prevent a nuclear war is today the noble duty of heads of states, all political, public, scientific, religious and other organizations pursuing peaceful objectives.

The Soviet Union comes out firmly and consistently for peace, detente and for the promotion of relations of friendship and cooperation among the peoples. This is the pivotal point of the Soviet foreign policy which has been again reaffirmed in the Appeal of the USSR Supreme Soviet and the Central Committee of the Communist Party of the Soviet Union to parliaments, go-



vernments, political parties and nations of the world adopted at the meeting to mark the 60th anniversary of the USSR. Recently our country has advanced, extremely important and far-reaching initiatives, including those on medium-range weapons in Europe and on strategic nuclear weapons. They pave the way to just agreements on a radical reduction of nuclear arsenals, based on the principle of equality and equal security of the sides, and to consolidating mutual trust and general security.

The same objectives are pursued by the proposals of the Warsaw Treaty states formulated in the Political Declaration adopted at the meeting of the Political Consultative Committee held early this year in Prague, and above all by the proposal to conclude a treaty on mutual non-use of military force and

on maintaining relations of peace between the Warsaw Treaty and NATO countries.

One would like to point out that the United States and its NATO allies also showed good will, it would help secure the necessary agreements and make 1983 a beneficent year for mankind. The Soviet Union on its part has been and will always remain a resolute and consistent fighter for the prevention of a nuclear catastrophe. warmly welcomes and supports the initiatives of all who come out for the preservation and strengthening of peace who are striving to secure the basic human right—the right to life, and wish them great success.

The Presidium of the USSR  
Supreme Soviet

## Meeting with A. P. Shitikov

On January 10, 1983, A. P. Shitikov, Chairman of the Council of the Union of the USSR Supreme Soviet, Chairman of the USSR Parliamentary Group, and Chairman of the Soviet Committee for Security and Cooperation in Europe, met in the Kremlin with the following members of the committee: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Yuvenaliy of Krutitsy and

Kolomna, and Archbishop Pitirim of Vologolamsk, Head of the Publishing Department of the Moscow Patriarchate.

The activity of the committee in the past year, including the contribution of the Russian Orthodox Church to strengthen security and cooperation in Europe, as well as the urgent tasks facing the committee in the new year were considered. A. P. Shitikov noted the important services rendered by religious leaders to strengthen European security.

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### CHRONICLE

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**Ten pilgrims from the Patriarchal Parishes in Finland** led by Father Orest Chervinsky of the St. Nicholas Church in Helsinki, were in the Soviet Union from December 1 to 13, 1982. They visited Leningrad, Kiev, Zhitomir, the Korets Convent of the Holy Trinity, Odessa, Moscow and the Trinity-St. Sergiy Lavra.

**Visit of the Levandovskys.** Ivan Mikhailovich and Lyubov Georgievna Levandovsky, principal of the parish school at the Podvorye of the Three Holy Hierarchs in Paris and secretary of the Union of Parishes, were in Moscow from December 24, 1982, till January 4, 1983, at the invitation of the Department of External Church Relations. On December 30, they had an audience with His Holiness Patriarch Pimen. They were also received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations and Patriarchal Exarch to Western Europe.

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**A meeting of the Nominations Committee of the WCC Faith and Order Commission** took place on January 7-11, 1983, in Rome. The committee considered the general principles for choosing candidates for membership of the Faith and Order Commission from among theologians and ecclesiastical figures. The new membership subject to approval by the WCC Central Committee immediately after the WCC Assembly in Vancouver and will be in force till the next assembly of the WCC. The committee also chose candidates for the Standing Committee of the Faith and Order Commission which acts in between its plenary sessions. Protopresbyter Praviteliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva, member of the Standing Committee and of the commission's plenum since the 3rd Assembly in New Delhi (1961), participated.





# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### JANUARY

**January 22 (9)**, the Feast of St. Pappas, Metropolitan of Moscow and All Russia, the Miracle Worker, the day of the deaconal ordination of His Holiness Patriarch Pimen (1931). His Holiness the Patriarch attended Divine Liturgy in the Domestic Chapel of St. Michael the Archangel at the patriarchal residence in Peredelkino.

At noon on **January 29 (16)**, His Holiness Patriarch Pimen together with Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Iovnenaliy of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk, Archbishop Platon of Sverdlovsk and Kurgan; Archbishop Iov of Zaisk, nominated Archimandrite Sergiy, Deputy Head of the Department of External Church Relations, Bishop of Solnechnogorsk in the White Hall of the Moscow Patriarchate.

On **January 30 (17)**, the 34th Sunday after Pentecost, Patriarch Pimen and the hierarchs who took part in the nomination consecrated Archimandrite Sergiy Bishop of Solnechnogorsk during Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On the eve, His Holiness officiated at All-Night Vigil with Archbishop Iov of Zaisk in the same cathedral.

### FEBRUARY

On **February 6 (January 24)**, the 35th Sunday after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral with Archbishop Iov of Zaisk.

**February 7 (January 25)**, the Feast of the Icon of the Mother of God "Assuage My Sorrows", His Holiness Patriarch Pimen concelebrated Divine Liturgy with Archbishop Iov of Zaisk and, on the eve, conducted All-Night Vigil in the Moscow Church of St. Nicholas in Kuznetsy, where there is a deeply-revered Icon of the Mother of God "Assuage My Sorrows".

On **February 13 (January 31)**, the 36th Sunday after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy with Metropolitan Antoniy of Surozh and Archbishop Iov of Zaisk in the Patriarchal Cathedral. All-Night Vigil, on the eve, was led by His Holiness Patriarch Pimen assisted by Archbishop Iov in the same cathedral.

On **February 15 (2)**, the Feast of the Meeting of Our Lord, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, led All-Night Vigil with Archbishop Iov of Zaisk in the Patriarchal Cathedral.



# His Holiness Patriarch Pimen's Exhortation

at the Presentation of the Crozier to Bishop SERGIY of Solnechnogorsk,  
Patriarchal Cathedral of the Epiphany

Moscow, January 30, 1983

Beloved brother in the Lord, Your Grace Bishop Sergiy,

Today, through the help of the Holy Spirit and the laying on of hierarchal hands, you have received episcopal grace and have become a member of the episcopate of the Russian Orthodox Church. New ecclesiastical duties have been laid upon you and you have been given fresh strength to accomplish the feat of hierarchal ministry.

Upon receiving the episcopal dignity, the candidate is imbued with deep awe by the responsible and lofty ministry, by the consciousness of his human weaknesses, and by the need to stand with honour and dignity before "the elders of his people", setting an example of moral purity, lofty piety and spiritual wisdom to the pastors and their flock. I have no doubt that these feelings fill you now too, as you told us yesterday at your nomination.

At such moments you should remember well and be aware of the fact that the All-Beneficent Lord, Who chose you for the episcopal ministry, grants you from His great munificence the necessary gifts of grace "which always healeth the infirm and completeth that which is wanting". Remember that the words of the Lord Who says that those who wish to be great must be the servant of all (Mt. 23. 11), for those who take these words to heart become an indestructible fortress against which the numerous worldly temptations, arrogance and ambition are powerless.

I will remind you that Divine Economy cannot be built solely by our imperfect minds and weak human powers. Only with God's help and by gaining the Gifts of Grace of the Holy Spirit

can we acquire the ability to become God's good stewards. Therefore, we must constantly nurture the gifts bestowed upon us through the imposition of hands (2 Tim. 1.6).

Only on this condition can the treasure of grace, received in episcopal consecration, become for us a source of knowledge, wisdom and power. Otherwise, grace will abandon us and we, impoverished spiritually, shall be left on our own with the material symbols of our dignity.

Today, you have been vested in episcopal robes and symbols of hierarchal dignity. Endeavour always, in the words of the Apostle, "to put on" Christ our Chief Shepherd (Rom. 13. 14).

Perfecting yourself with prayer and fasting be a good administer of God's mysteries, be abstemious in all things, guard yourself against every evil and always remember St. Paul's words: *bishop must be blameless, as the steward of God; not selfwilled, not soon angry,... not given to filthy lucre; but: lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he has been taught* (Tit. 1. 7-9).

A bishop is expected to have a bright soul, so that he may be *the light of the world* (Mt. 5. 14); have purity of heart so that he may be an example to his flock *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12); he must be deeply selfless, so that in case of need he will give *his life for the sheep* (Jn. 10. 11), tirelessly vigilant, so that the flock entrusted to him will not be scattered and caught by the wolf (Jn. 10. 12).

Constant prayer and spiritual effort



ade over yourself will help you to be true light of the Christian Faith, a just worthy preserver and inspired teacher of Christ's Teaching.

Let the Holy Apostles and God-bearing Fathers, who nurtured their gifts defatigably and brought forth abundant fruit, be your examples of grace, strengthening you. Always rely on their spiritual wisdom, turn to them oftener for their prayerful assistance and search for their works solutions to perplexities that may arise. And above all let your example be our Abba St. Sergiy Radonezh the Miracle Worker, whose name you bear. Let your patron in monasticism be your guide on the hierarchical path. Have faith in his spiritual intercession and protection.

You told us that you grew spiritual within the walls of the Trinity-St. Sergiy Lavra, which is abundant in gifts of Grace; there you spent many years studying theology and there you were professed. Let it always remain for you an edifying memory and support.

Your consecration took place in Moscow's Patriarchal Cathedral which is rich in shrines and memories of great hierarchs who served in it. May the relics resting here of the great pastor of the Russian Church—St. Aleksiy the God-wise miracle worker—bestow upon you his great blessing for the forthcoming ministry.

The obedience placed upon you now will be carried out mainly within the bounds of our Church's external relations. You have already laboured well as the representative of the Russian Orthodox Church at the Christian Peace Conference in Prague. You possess a good notion of the great effort being exerted by our Church in the cause of uniting the Local Orthodox Churches, drawing nearer the unity of His fol-

lowers as behested by Christ the Saviour, and of peacemaking to consolidate international peace and justice. Now that you are a deputy head of the Department of External Church Relations of the Moscow Patriarchate, a great responsibility rests upon you for the successful implementation of all this.

Fulfil your obedience with pious zeal and in doing the "works of your own hands", always bear in mind the words of St. Paul saying that toilers in the Lord's vineyard must be: *Not slothful in business; fervent in spirit; serving the Lord* (Rom. 12. 11). Remember this always and zealously labour to nurture in your flock an ardent devotion to God and effective love for our beloved peace-loving Motherland.

You will meet great difficulties and various temptations on your path. Do not fear them, but turn oftener for advice to your more experienced brothers. Do not grieve when tempted, but recall the words of St. James addressed to those who are tempted: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (Jas. 1. 12).

I cannot pass over another obligation of yours imposed by humanity and life. It consists of kindling in yourself and your flock an awareness of the need to defend peace, as well as of direct involvement, of every cleric and laymen, in this noble and extremely necessary cause. Patriotism and love for their Motherland must be fostered in all believers and in your flock. These efforts will be evaluated by the Lord and mankind.

And now, take this crozier, the symbol of your hierarchal authority, and with the grace that you have received bless all those awaiting your first arch-pastoral blessing.



# Archimandrite SERGIY Fomin

## Nominated and Consecrated Bishop of Solnechnogorsk

By decision of His Holiness Patriarch Pimen and of the Holy Synod of December 28, 1982, Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations, was designated Bishop of Solnechnogorsk, Vicar of the Moscow Diocese.

Archimandrite Sergiy was nominated Bishop of Solnechnogorsk on January 29, 1983, in the White Hall of the Moscow Patriarchate by His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Platon of Sverdlovsk and Kurgan, and Archbishop Iov of Zarsk.

During the nomination Archimandrite Sergiy delivered the following address:

"Your Holiness, Most Holy Vladyka and Father, archpastors wise-in-God,

"It is in great confusion that I now stand before you, God's bishops of the Church of Christ, for in the decree of His Holiness Patriarch Pimen of Moscow and All Russia, and of the Holy Church, designating me bishop, I hear the voice of Divine Providence.

"Even the great saints of Christ, strong in Faith and firm in spirit, who led a holy life, were afraid of this ministry. So what can I say for myself and what can I boast of? Only of my weaknesses, for I am young and inexperienced.

"A bishop, the pastor of pastors, the bestower of grace, the object of reverential attention, is in great danger of becoming self-opinionated. He must constantly remember the Christian virtue of humility and keep in his heart the words of our Lord Jesus Christ saying: *whosoever will be great among you, shall be your minister* (Mk. 10. 43). To lose humility means to lose the spiritual foundation from which arises moral perfection, which is the basis of genuine ministry.

"Now as I am being nominated bishop, and summoned to the heights of

this ministry in my youth, I beseech you, archpastors wise-in God, who placing your hands upon my unworthy head, to offer up heartfelt prayers for Christ, the Chief Shepherd, that I grant me perception of my transgressions and the spirit of meekness, and make me contrite of my sins, so that my ministry may be unashamed and the glory of the Church of Christ and our Motherland.

"At this moment my heart, filled with hope in God's help of grace, turns to places that are very dear to me, the House of the Life-Giving Trinity, the St. Sergiy Lavra, to which my mother often took me as a child and where my conscious life began. There I was brought up spiritually under the guidance of experienced startsy; I received my theological education in "the great cell" of the Trinity, in the academy. Before the shrine of St. Sergiy whose guidance I felt since my youth I was clothed in the habit of salvation and took my monastic vows. I was ordained to the priesthood in the Church of the Protecting Veil of the Most Holy Mother of God, and spent the first years of my monastic obedience in the Lavra. I shall always recall those years with thanksgiving to God, for they were years of trial and of my spiritual formation as a priest-monk.

"While I was abroad, under obedience as representative of our Church to the Christian peace movement, and lived among non-Orthodox Christians, I often felt that my spiritual strength was being replenished through the prayer of the Lavra brethren. I was also comforted by the knowledge that I was not only given the name of St. Sergiy, but that the Mother Church had also blessed me with the life work of the saint-service to the cause of peace.

"And now, at this responsible and difficult hour of my life, I feel comforted and encouraged by the knowledge that my consecration will take place before the shrine of St. Aleksiy the Miracle Worker who was a friend and associate of Abba St. Sergiy. I dare be-



ve that these great saints of God  
d succourers of the Russian Land will  
tercede for my humble self before the  
throne of God, and obtain the Heaven-  
Father's blessing upon my forthcom-  
g ministry.

"In my monastic life I strove not to  
anifest my will and accepted the com-  
missions of the Supreme Church Autho-  
y as the will of Divine Providence.

Liturgy in the Patriarchal Cathedral  
of the Epiphany.

After the Liturgy, His Holiness the  
Patriarch delivered an exhortation at  
the presentation of the crozier to Bi-  
shop Sergiy of Solnechnogorsk (see  
p. 8).

\* \* \*

Bishop Sergiy (secular name Vitaliy  
Pavlovich Fomin) was born on August



**His Grace Bishop Sergiy of Solnechnogorsk**

his gives me strength now to heed the  
vice of Your Holiness and of the Holy  
ynod, summoning my unworthy self to  
e responsible hierarchal ministry and  
awareness of my poverty and weak-  
ness, I humbly say: 'I accept and say  
nothing contrary thereto'. Amen".

\* \* \*

On January 30, the 34th Sunday af-  
r Pentecost, His Holiness Patriarch  
men and the hierarchs who took part  
the nomination, consecrated Archi-  
andrite Sergiy bishop during Divine

24, 1949, in the town of Krasnozavodsk  
(Zagorsk District of the Moscow Re-  
gion) into a workman's family.

After secondary school, he worked in  
a factory. In 1970, he finished the Mos-  
cow Theological Seminary and in  
1974—the Moscow Theological Aca-  
demy with a Candidate of Theo-  
logy degree for his thesis for the Chair  
of Patrology entitled "The Teaching of  
St. Athanasius the Great on the Con-  
substantiality of God the Son with God  
the Father". In 1973-1974, he was act-



ing head of the chancellery of the Moscow Theological Academy and Seminary.

On August 26, 1973, the then Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Ieronim Zinoviev († March 30, 1982), professed him with the name of Sergiy in honour of St. Sergiy of Radonezh. On September 21, the Feast of the Nativity of the Blessed Virgin, he was ordained hierodeacon by the rector, Bishop Vladimir of Dimitrov (now Metropolitan of Rostov and Novocherkassk). On the following day he was ordained hieromonk.

From 1974 to 1977, he took a post-graduate course at the Moscow Theological Academy; in those years his obedience was to escort foreign delegations visiting the Lavra.

In 1977, he was appointed to the staff of the Department of External Church Relations.

For Holy Easter of 1978, His Holiness the Patriarch raised him to the rank of hegumen.

That same year, he visited Holy Mount Athos with a group of pilgrims from the Russian Orthodox Church.

In June 1978, he attended the 5th All-Christian Peace Assembly in Prague and was elected member of the CPC Continuation Committee. Later on he was elected member of the CPC International Secretariat, its deputy general secretary and member of the editorial board. In the same month he was appointed by decision of His Holiness the Patriarch and the Holy Synod to the post of the Moscow Patriarchate representative at the Christian Peace Conference in Prague.

For Holy Easter of 1979, His Holiness Patriarch Pimen awarded him an ornamented cross; in 1981, he was raised to the rank of archimandrite.

During his term of office in Prague he visited about 30 countries of Euro-

pe, Asia, Africa and Latin America tending theological and peace conferences and seminars sponsored by the Christian Peace Conference, the World Council of Churches, the Conference of European Churches, and the Ecumenical Youth Council in Europe; he attended bilateral meetings of CPC leaders with members of the CEC leadership, of the Berlin Conference of European Catholics, the International Fellowship of Reconciliation and the Asian Buddhist Conference for Peace. In his capacity as CPC Deputy General Secretary he repeatedly presided at the sessions of its International Secretariat, at sessions of the Study Commissions and other CPC agencies, and headed CPC delegations to the World Congress of Youth and Students in Helsinki in 1981 and to meetings of democratic non-governmental organizations in Berlin, Budapest and Prague.

In April-May 1982, he headed the staff in charge of the preparations for and conducting of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

In July 1982, he was on the Soviet delegation to the 11th annual Soviet-American youth meeting in Irkutsk.

On July 16, 1982, the Holy Synod of the Russian Orthodox Church appointed him Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, relieving him of his duties as representative of the Russian Orthodox Church at the Christian Peace Conference.

In December 1981, His Holiness Patriarch Pimen awarded him the Order of St. Vladimir Equal to the Apostles 3rd Class. The Autocephalous Orthodox Church in Czechoslovakia had also awarded him the Orders of Sts. Cyril and Methodius Equal to the Apostles 2nd and 3rd Class.



# St. Nikita, the Bishop of Novgorod

for the 425th Anniversary of the Invention of His Relics



The rise of Christianity in the Novgorod territory is linked with the name of the Apostle St. Andrew the First-called. St. Nestor the Chronicler narrates in his *Tale of Bygone Times* that after preaching the Gospel on the spot of future Kiev (1, p. 208), the Apostle travelled further north, to the land of the Ilmen Slavs (the predecessors of the Novgorodians). Tradition has it that St. Andrew set up his apostolic staff in the Novgorod territory where the village of Gruzino stands today.

Following the Baptism of Russia in 988, Christian preachers made their way to Novgorod the Great. That same year [according to other sources in 990-992 (2, Vol. IX, pp. 63-64)] the Novgorodians were baptized. The Novgorod Diocese was established in 992, and the first Bishop of Novgorod was St. Ioachim Korsunyanin (†1030). "And there came Bishop Ioachim," narrates the chronicler, "and tore down the heathen temples, and smashed Perun into pieces, which stood on Peryn in Novgorod the Great..." (2, Vol. III, p. 207).

Gradually new areas were added to the Novgorod Diocese whose inhabitants became baptized. In the 11th century the Novgorod Diocese stretched from the White Sea to the Gulf of Finland and from Lake Ilmen to the Urals (5, p. 173). In view of the great size of the diocese and the persistence of pagan superstitions, the first Bishops of Novgorod had to do much missionary work. One of them, who is now one of the most revered Novgorodian saints, was Bishop Nikita who ruled the diocese at the end of the 11th and the beginning of the 12th century.

St. Nikita was a native of Kiev and one of the first to be professed at the Kiev-Pechery Monastery. He entered the monastery when its father superior was St. Nikon (1078-1088). As a young monk, Nikita wanted to gain prominence among the brethren and asked the hegumen's blessing to become a recluse. St. Nikon, however, seeing that the young monk was motivated by vanity,



**St. Nikita the Bishop of Novgorod**

Bas-relief by Archbishop Sergiy Golubtsov (†1982)

refused to grant him his blessing. Unfortunately, neither the hegumen's admonition, nor the example of St. Isaakiy, who in his youth had locked himself up wilfully in his cell and, because of his inexperience, had fallen into spiritual enchantment, could stop the self-assured monk, who yearned for ascetic feats, from going into seclusion.

Hardly a year passed before Monk Nikita fell into temptation. Once during prayers he heard a voice praying together with him and sensed a kind of fragrance. Then he saw the Devil in the guise of a luminous angel and mistook him for a messenger of God. The false angel ordered the recluse to stop praying, and read instead the Books of the Old Testament and preach to the people, promising, at the same time, to pray instead of Nikita.

In a short time Nikita perfected himself in his knowledge of the Old Testament to such an extent that he could recite passages by heart. Inspired by the Tempter he even began to prophesy. He told Prince Izyaslav about the



assassination of Prince Gleb Svyatoslavich of Novgorod. The news of his death arrived shortly after confirming his words. The chronicles tell us that Prince Gleb was killed on May 30, 1079 (2, Vol. III, p. 3). The remarkable accuracy of Nikita's predictions made him famous across the land, and people began to flock to him for enlightenment. All this convinced the recluse that the path chosen by him was the right one. Prayer and contrition were totally forgotten.

Nikita often gave discourses on the Old Testament, but avoided any mention of the Name of our Lord Jesus Christ and never spoke of the Holy Gospel. Upon learning about this, the holy fathers of the Kiev-Pechery Monastery realized that the monk was in a dangerous state of spiritual enchantment. They did not leave their brother in distress. Hegumen St. Nikon (feast day, March 23), St. Pimen the Faster (feast day, August 27), St. Isaya, later Bishop of Rostov (feast day, May 15), St. Matfei the Sagacious (feast day, October 5), St. Isaakiy the Recluse (feast day, February 14), St. Agapit the Physician (feast day, June 1), St. Grigoriy the Miracle Worker (feast day, January 8), St. Nestor the Chronicler (feast day, October 27) and others went to Nikita, and through their prayers he was released from his sinful enchantment. Some time later when the startsy wanted to discourse with Nikita on the Holy Scriptures, it turned out that the wilful recluse not only could not remember a word from the Old Testament but could not even read, so that the holy fathers had to teach him to read and write all over again.

Nikita's repentance was sincere and profound. He fully submitted himself to the will of the startsy and began to lead a strict, abstemious life. For many years after Nikita lamented his sin and practised acts of humble obedience. Perfecting himself in virtues, he attained a high degree of spiritual wisdom and became one of the greatest ascetics of the Kiev-Pechery Monastery. Its Patericon narrates that he "confessed his sin and shed bitter tears over it, in great abstinence and obedience he began a pure and humble life and surpassed everyone in virtue" (4, p. 153).

In 1096, St. Nikita was elevated to the dignity of bishop by Metropolitan Efrem of Kiev (late 11th century) and appointed to the See of Novgorod the Great. The brief chronicle of the Bishops of Novgorod lists Nikita as the sixth bishop.

Following his consecration St. Nikita's labours multiplied and his ascetic feats, accomplished in the cloister, increased. "He received the flock and adorned himself further with various virtues, having within himself the root of silence, a branch of abstinence, the flower of fasting and the fruit of humility, he was enhanced by love and perfect in mercy; he was guarded as by stelae from all sides by purity, chastity and truth, and abounded in other beneficent merits" (3, p. 264). St. Nikita took special interest in missionary work in order to affirm the Christian Faith, to propagate and maintain piety in his diocese. In the 12 years of his hierarchical ministry he was an example of virtue to his flock. In the praise to St. Nikita it says that he secretly gave alms to the poor, fulfilling the Word of God: *...When thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret...* (Mt. 6.3-4).

In Kievan Russ, the Church was inseparably linked with public life. In Novgorod the Great this link stemmed from the tradition of the inhabitants to decide many problems of city life with the blessing of the bishop. For example, "all extant agreements concluded by Novgorod were made with the blessing of the Vladyka, and his seal affixed" (6, p. 118). During wars and natural calamities—famine, epidemic or fire—the people were especially in need of their bishop's advice and assistance. In his prayers St. Nikita interceded zealously for his flock. Chronicles attest to two occasions when Novgorod was miraculously saved from calamities through the prayers of St. Nikita: in 1097 with his prayers he stopped the fire from consuming the city, and on another occasion he made it rain during a severe drought. It must be for this reason that he is venerated by believers as a protector from fires and a patron of farmers. We also know that St. Nikita was venerated as a defender of the



otherland and patron of warriors. Describing the military expedition of Prince Mstislav of Novgorod and his stories, the chronicler remarks that the prince returned "to his city through the prayers of St. Nikita the Bishop of Novgorod" (2, Vol. II, 2nd edition, St. Petersburg, 1908, p. 230).

The Bishops of Novgorod initiated various public projects, such as building churches and inviting some of the best artists from the Byzantine Empire and Western Europe to decorate them. The most important literary works in Novgorod were produced at the court of the bishop. St. Nikita built several churches in the city, which have not been preserved to our days, but are mentioned in the chronicles and early *Lives* of saints. They included the Church of the Transfiguration of Our Lord, Ilyin Street (rebuilt in 1574), the Annunciation Church, Gorodishche (rebuilt in 1342), and the wooden Church of the Nativity of the Blessed Virgin in the Monastery of St. Antony.

The Monastery of St. Antony, the second in Novgorod, was founded with the blessing of St. Nikita by St. Antony of Rome (†August 3, 1147; feast days, January 17, August 3, and also on the first Friday after the Feast of the Apostles Sts. Peter and Paul) at the beginning of the 12th century. With the assistance of St. Nikita, St. Antony acquired land for the monastery on the bank of the Volkhov River, where the rock on which he had been miraculously brought from Rome had landed him. Shortly before his death St. Nikita, together with St. Antony, marked out the place for the new stone monastery church. St. Nikita gave his blessing for it to be dedicated, just as the previous wooden one, to the Nativity of the Blessed Virgin. St. Nikita himself began digging the ditch for the foundation of the new church. It was built, however, by his successor—Bishop Ioann (1108-1130). In the spring of 1108, after St. Nikita's death, work began on the interior decoration of the Novgorod Cathedral of St. Sophia the Wisdom of God. It was done according to the will of St. Nikita. The chronicle says about this: "In the year 6616 (1108) on January 30, Archbishop Nikita of Novgorod died and in the spring they began

decorating the St. Sophia Cathedral as willed by the holy Vladyka" (2, Vol. III, p. 3).

The stone building of the Novgorod hierarchal residence stands to this day. It is known in written and oral tradition as "Nikita's" (20, p. 281). It is the oldest building of the residence preserved to our time. In the 17th century the building was partially rebuilt.

Busy though he was with various cares and improvements of the diocese St. Nikita led a strict ascetic life of a monk and wore a heavy chain under his episcopal vestments. He was buried in the Cathedral of St. Sophia, in the side-chapel of Sts. Joachim and Anne.

Russian Church historian, E. E. Golubinsky, believes that the veneration of St. Nikita began shortly after his death (8, pp. 54-56).

He was canonized in the 1550s when the flow of Church life was disrupted by "the rationalistic antitrinitarian heresy" of Matvei Bashkin (7, p. 817). His followers denied the triunity of the Godhead, rejected the Church and the Sacraments, did not acknowledge Jesus Christ's Divinity and did not venerate the icons and relics. That is why the invention of the relics of St. Nikita, the defender of Orthodoxy, was of special and providential importance for combating the heresy.

In 1547, when the Bishop of Novgorod was Feodosiy (1542-1551), a certain pious Christian during the services on Easter Night had a revelation telling him to cover the tomb of St. Nikita with a pall, and this was done. That same year he was canonized as a saint of all Russia by the Church Council (8, pp. 99-101). A few years later, Archbishop Pimen of Novgorod (1553-1570) opened the saint's tomb with the blessing of Metropolitan Makariy of Moscow (†1563). The invention of the uncorrupted remains of St. Nikita took place on April 30, 1558. It is noteworthy that through the saint's help of grace mostly people suffering from eye ailments and the blind are cured (20, pp. 281-282).

The Second Novgorod Chronicle for the year 7066 (1559) has this to say about the canonization of St. Nikita: "...in the month of April on the 30th day, the remains of Bishop St. Nikita



were invented whole and placed in a new reliquary, and water blessed by his relics was sent to Moscow...." (2. Vol. III, p. 158).

The relics of the saint were taken from the old tomb and placed in a new one made of wood which was decorated with silver leaf in 1629. Since the Chapel of St. Joachim was too small, with the blessing of Archbishop Pimen of Novgorod a semi-circular wing was added on to its eastern side and connected by an arch with the Chapel of the Nativity of the Blessed Virgin. It was under this vault that the saint's new tomb was placed. Novgorodians gave their heavenly patron an icon-lamp with an inscription in gold: "The candle of Novgorod the Great, offered by all Orthodox Christians to St. Nikita the Miracle Worker of Novgorod in the year 7066, April 30, under Archbishop Pimen". This "candle" of St. Nikita, the

wooden tomb, vestments, crozier and chain were later kept in the sacristy of the Cathedral of St. Sophia in Novgorod.

In 1956, with the blessing of His Holiness Patriarch Aleksiy (†1970), Bishop Sergiy Golubtsov of Staraya Russa (†1982) translated the shrine with the relics of St. Nikita from the Cathedral of St. Sophia to St. Nicholas Cathedral, and in 1982—to St. Philip Church where it is now in the Northern Chapel of St. Nicholas the Miracle Worker.

Every year on May 13 (April 30, Old Style), the Feast of the Invention of the Relics of St. Nikita, a multitude of pilgrims stream to his shrine to venerate the great intercessor and luminary of the Russian Church, to offer up to him their ardent prayers and to receive his blessing. On Sundays, an akathistos is sung to St. Nikita in the St. Philip Church.

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L. KABYZHAKOV



## By the Great Shrines of Mount Athos and the Orthodox Church of Hellas

A group of twelve Russian Orthodox pilgrims led by His Eminence Metropolitan Sergiy of Odessa and Kherson went recently to Holy Mount Athos (Greece).

On arriving in Athens on July 31, the Russian pilgrims went to the Areopagus, where St. Paul the Apostle had preached to the Athenians about the unknown God.

In the central part of Athens is the 11th century Church of the Presentation of the Blessed Virgin in the Temple of the Athens University. One of its side-chapels is dedicated to St. Barbara the Great Martyr (12th-13th centuries). The Russian pilgrims also saw the Annunciation Cathedral Church in which stands the tomb with the relics of the martyr, Patriarch St. Gregory V of Constantinople. The Turks tortured St. Gregory most cruelly; this great patriot of the Greek people was executed on Easter Sunday, and his sacred remains were thrown into the sea. But Divine Providence ordained that the body of the holy martyr be spotted by the crew of a Russian ship and taken to Odessa. For a period of 50 years the relics of the saint rested in the Greek Trinity Church in Odessa.

When the Greeks were liberated from Turkish dominion at the beginning of the 19th century, the Russian Orthodox Church returned the relics of Patriarch St. Gregory V to the Sister Church of Hellas and ever since they repose in the Annunciation Cathedral Church.

While in Athens, the Russian pilgrims stayed at the Dormition Monastery at Penteli, where the Orthodox Centre of the Church of Hellas situated some 30 kilometres from Athens. It was founded in the 16th century by Bishop Timotheos of Euripos whose relics are enshrined in its main church.

On August 4, the pilgrims left for the town of Neon-Prokopion on the Island of Euboea. After kissing the relics of the saint in the Church of St. Ioann the Russian, Metropolitan Sergiy celebrated Divine Liturgy assisted by the Epitropos Archimandrite Paulos, Archimandrite Grigorios, Protopresbyter

Ioannis, Archimandrite Georgiy, Archpriest Ioann Chizhenok, Archdeacon Boris and Deacon Nikolai Pritula. Metropolitan Sergiy with his assisting clerics held a moleben before the shrine of the God-bearing St. Ioann the Russian. There on Greek soil, by the holy relics of our compatriot, a prayer was offered up for the good estate of the Russian Orthodox Church and all our people, for the peace of the world and for the great saint's assistance on the pilgrimage.

On their way back the pilgrims stopped at Chalcis. In the Cathedral Church of St. Parasceve the Holy Martyr, who is the patron saint of the town, Metropolitan Sergiy led a moleben.

Archimandrite Paulos told the pilgrims the history of the church which was built in the 5th century.

On August 6 (New Style), when the pilgrims left for Salonica, the Church of Hellas was celebrating the Transfiguration of Our Lord. In the morning, the pilgrims attended Divine Liturgy in the Dormition Church of the Penteli Monastery which was celebrated by its father superior, Bishop Chrysostomos of Dodonis, assisted by the clergy.

On their way from Salonica to Uranopolis, the pilgrims passed by the famous Monastery of St. Anastasia which is under the jurisdiction of the Patriarch of Constantinople. From Uranopolis, the pilgrims went by boat to the Athos Peninsula. Standing on the deck they sang hymns in glorification of the Most Pure Theotokos, the Patroness of the Holy Mountain. Their destination was the Russian Monastery of St. Panteleimon the Great Martyr. On the quay, the pilgrims were welcomed by Father Superior Archimandrite Jeremie with the brethren. Metropolitan Sergiy celebrated a thanksgiving moleben in the main church for their safe arrival on the Holy Mountain.

The Monastery of St. Panteleimon is located in the south-western part of Athos on a picturesque mountain slope. It was built in the reigns of Prince St. Vladimir Equal to the Apostles and his son Yaroslav.



**Metropolitan Sergiy of Odessa and Kherson, Bishop Chrysostomos of Dodonis, Bishop Iakobos of Chicago, and the pilgrims of the Russian Orthodox Church at the entrance to the Dormition Church of the Penteli Monastery, near Athens. August 15, 1982**

The main monastery church is dedicated to St. Panteleimon the Great Martyr and it enshrines his venerable head. The second cathedral in grandeur is dedicated to the Protecting Veil of the Most Holy Theotokos. One of the monastery churches is dedicated to Bishop St. Mitrofan of Voronezh the Miracle Worker.

There are two miraculous icons in the cloister—the Jerusalem Icon of the Mother of God and the ancient icon of St. Panteleimon the Great Martyr and Healer.

The Monastery of St. Panteleimon is famous for its library which houses patristic works and books by various ecclesiastical writers, including some very valuable ones written on parchment. In the monastery sacristy the pilgrims were shown some gorgeous brocade vestments and sacred vessels of rare beauty.

On the following day the pilgrims went to the administrative centre—Karyes. Since the 17th century the administration of Mount Athos has been in the hands of the Protaton, or Koinotes.

The main cathedral of the Protaton contains the 15th century icon of the Mother of God "It Is Meet", otherwise known as Kikkotissa. The cathedral itself is a monument of early Greek painting. The frescoes are by the famous artist Panselin, head of the Macedonian school (16th century).

That day the pilgrims went to the Iveron Monastery where Metropolitan Sergiy, accompanied by the other pilgrims, was solemnly welcomed by the brethren and proceeded into the Cathedral of the Dormition of the Most Holy Mother of God.

Before the miraculous Iberian Icon of the Mother of God (the Gatekeeper), they sang an akathistos. The moving recital of the oikoses of the akathistos concluded with the multiple voiced singing of "Rejoice, O Blessed Gatekeeper, Thou Who openeth to the faithful the Gates of Paradise".

The Iveron Monastery has a rich library which contains acts, royal charters and a deed of settlement signed by St. Athanasius of Athos as well as numerous books.



The next stop was the Xiropotam Monastery famous for its numerous shrines, among them a great fragment of the Life-Giving Cross of Our Lord and the relics of Sts. Basil the Great and John Chrysostom, the Apostle St. Bartholomew and other saints of Christ.

On their way back to the St. Panteleimon Monastery, the pilgrims stopped at Old Russik, which is in a picturesque valley surrounded by hills. There they saw the 11th century tower of the former monastery still standing. It was in this tower in 1186 that the Serbian prince, who subsequently became St. Sava of Serbia, took his monastic vows. He founded the Hilendar Monastery on Mount Athos.

The Russian monks on the Holy Mountain lived in Old Russik from the second half of the 12th to the end of the 18th centuries. There are two churches there, one of them is dedicated to St. Panteleimon the Great Martyr.

Many foreign pilgrims and monks from various Greek cloisters gathered in the Russian Monastery of St. Panteleimon on its patronal feast. The Father Superior of the Xiropotam Monastery, Archimandrite Ephraem, arrived for the All-Night Vigil. The festal services in the evening and on the following day were attended by the Governor of the Holy Mountain, Mr. Basil Pseudogaz. The festal Lity and Polyeleos at Matins were conducted by Metropolitan Sergiy assisted by the other pilgrims. The sacred vaults of the ancient cathedral resounded with glorifications to St. Panteleimon the Great Martyr and Healer. The festal Canons to the Mother of God and St. Panteleimon the Great Martyr were read by Archimandrite Mark and Hegumen Innokentiy.

The patronal feast brought to the monastery some of the best Greek choristers from all over Mount Athos who wanted to add their voices to the glorification of this great saint of God. During the festal services both Russian and Greek chants could be heard.

The antiphonal singing of the Psalms in Church Slavonic by the Greek choristers and the Russian pilgrims, the glimmer of the lampadas and the peaceful light of the candles created a profoundly prayerful atmosphere. The Russian pilgrims prayed from the bottom of

their hearts for His Holiness Patriarch Dimitrios of Constantinople in whose jurisdiction are the monasteries on Mount Athos, for His Holiness Patriarch Pimen, for the God-protected country of Russia, for our Church and for all Russian people living at home or scattered abroad, and for the peace of the world. The All-Night Vigil lasted through the night.

The ringing of the big monastery bell announced the beginning of Divine Liturgy. It was celebrated by Metropolitan Sergiy who was assisted by the Hegumen of the Dokhiar Monastery, Archimandrite Grigorios, Archimandrite Jeremie, the Russian pilgrims and a large number of Greek and Serbian monks who had come for the feast.

After the Divine Liturgy, a festal procession was led round the St. Panteleimon Cathedral, afterwards the father superior, Archimandrite Jeremie, invited Metropolitan Sergiy and his companions to the *archondarikon* (a guesthouse with a reception room). Among the guests was the Governor of the Holy Mountain. During the reception Metropolitan Sergiy read out the letter of greeting from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations and Patriarchal Exarch to Western Europe. It was addressed to the father superior and all the brethren of the Russian Monastery of St. Panteleimon.

The father superior, Archimandrite Jeremie, thanked Metropolitan Sergiy and the other guests for attending their patronal feast. Then the guests were addressed by the Governor of the Holy Mount, Mr. Pseudogaz. This was followed by a festal meal.

The following day, August 10, was the Feast of the Smolensk Icon of the Mother of God "Hodegetria". All the pilgrims attended the Great Vespers followed by a panikhida for the departed monks of the Russian monastery; it was led by Vladyka Sergiy in the St. Panteleimon Cathedral.

On the next stage of their pilgrimage, they went by cutter to the Dokhiar Monastery located on the western shore of the Holy Mountain.

In a small church attached to the refectory, there is the miraculous icon of

the Mother of God "Swift to Hearken". The icon-lamps, burning night and day in front of it, are gifts from pious Christians in thanksgiving for healings and other miracles received through this holy icon by God's grace and the intercession of the Heavenly Queen. In 1873, the icon was covered with a silver and gold riza especially made in Moscow on money raised by Russian benefactors.

Vladyka Sergiy said a moleben before the icon of the Mother of God "Swift to Hearken" and all the pilgrims reverently kissed it.

To the west of the Russian cloister is the Xenoph Monastery. The pilgrims attended a moleben in its main church dedicated to St. George the Victorious.

Later in the day they went to see the Greek Grigoriat Monastery founded by a Serbian monk Grigoriye in the 14th century in honour of St. Nicholas the Miracle Worker.

The pilgrims next went to the Vato-pedi Monastery. Viewed from the entrance of the bay, it makes an attractive picture of churches buildings, towers and walls. In the past the cloister used to be a major seat of culture and theological studies. In the 17th century it housed a theological academy.

The monastery has 26 churches (including cathedrals and chapels). Its main church is dedicated to the Annunciation of the Blessed Virgin. In it repose the Girdle of the Mother of God, a fragment of the Life-Giving Cross of Our Lord and the holy relics of St. John the Baptist and St. Andrew of Crete.

On their way to the Xylurgou Monastery, the pilgrims visited the Skete of St. Elijah the Prophet, which is surrounded by trees in a picturesque spot on the mountain.

On August 12, the pilgrims went to the Great Lavra of St. Athanasius of Athos. It was founded by him in 963.

Metropolitan Sergiy said a moleben by the holy relics of this saint of Christ, after which the pilgrims reverently kissed his tomb. Then the pilgrims took leave of the hospitable father superior of the holy lavra and proceeded to the Greek monasteries of Karakallou and Philotheou.

The Karakallou Monastery is situated among rich and flowering orchards in the eastern part of Mount Athos. The

Philotheou Monastery, one of the most ancient on Athos, is named after its founder, St. Philotheus.

August 13 was the last day of the pilgrims' stay on Mount Athos. At 7 a. m. Athos Time, they went to the Mid-Night Office in the St. Panteleimon Cathedral and stayed on for Matins and Divine Liturgy. Afterward there was breakfast, at its conclusion Metropolitan Sergiy spoke to the monastery brethren. He thanked Archimandrite Jeremie and the brethren for their hospitality and asked them to pray for their safe journey home. Speaking on behalf of the brethren, Archimandrite Jeremie thanked Metropolitan Sergiy warmly for conducting divine services and for his archpastoral exhortations. He said that the brethren would always be obedient to His Holiness Patriarch Pimen and maintain close contact with their Mother—the Russian Orthodox Church.

As the cutter left the quay of the St. Panteleimon Monastery, the pilgrims prayed to God for the preservation and replenishment of the holy Russian cloister and that its brethren be granted strength for their spiritual service to the glory of the Church of God.

In the evening the pilgrims reached Salonika where Metropolitan Sergiy met Metropolitan Barnabas of Kitros. The latter expressed satisfaction with the group's pilgrimage to Mount Athos and the hope that it would strengthen the ties between the Local Orthodox Churches.

Metropolitan Sergiy thanked Metropolitan Barnabas for the attention and assistance given to the pilgrims of the Russian Church during their stay in Greece. He stressed a sincere desire of the Russian Orthodox Church to consolidate her fraternal links with the Church of Hellas and relations of peace and friendship between our two countries and their peoples.

On August 14, Metropolitan Sergiy and the other pilgrims were received at 10 a. m. by Metropolitan Panteleimon of Thessalonica at his residence. There was a discussion after which memorial medals were presented to Metropolitan Sergiy. Then the pilgrims were taken by the protosinkellos, Archimandrite Panteleimon, to see the Cathedral



Church of St. Gregory Palamas and the Church of St. Demetrius of Thessalonica the Great Martyr. The pilgrims found the place of his martyrdom in the catacombs which is next to the cathedral, and kissed his relics. Metropolitan Sergiy conducted a moleben at the tomb of the great martyr.

In the evening, the pilgrims left for Athens. In the Penteli Monastery they attended the festal Vespers conducted by its father superior, Bishop Chrysostomos of Dodonis. On the following day, August 15 (New Style), the Church of Hellas celebrated the Feast of the Dormition of the Mother of God. The Dormition Church of the monastery could not accommodate all who came for the festal service.

On the feast day itself, Metropolitan Sergiy concelebrated Divine Liturgy with Bishop Iakobos of Chicago (Constantinople Church) and Bishop Chrysostomos, assisted by numerous clerics. In the sanctuary was His Beatitude Ni-

cholas VI, Pope and Patriarch of Alexandria and All Africa. At the end of the Liturgy, Bishop Chrysostomos greeted Vladyka Sergiy who delivered an address in response.

The festal dinner in the monastery refectory was attended by His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa; Metropolitan Cosmas of Campania; Metropolitan Sergiy; Metropolitan Petros of Aksum; Bishop Iakobos of Chicago; Bishop Chrysostomos of Dodonis; Archimandrite Damaskinos Vranos; Protopresbyter Stephanos Avramidis, the pilgrims and monastery brethren. His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa in the toast he proposed wished Metropolitan Sergiy good health and Vladyka Sergiy delivered a speech.

On August 16 at noon, the pilgrims left for Moscow.

Hegumen INNOKENTIIY,  
OTS lecturer

## Life and Ministry of Archbishop SERGIY Korolyov

On December 18, 1982, it was 30 years since the death of Archbishop Sergiy of Kazan and Chistopol, an eminent hierarch of the Russian Orthodox Church. His whole life is an example of truly selfless service of Christ's Church and of unswerving loyalty to his Motherland.

Archbishop Sergiy (secular name Arkadiy Dimitrievich Korolyov) was born in Moscow on January 18 (Old Style), 1881. He did not remember his father, who belonged to an old family of merchants. As a child he lived with his mother in the village of Obolianovo, Dmitrov Uyezd, Moscow Gubernia.

The village was located a short distance away from the Vlachernae Monastery, where his mother took him on various Church feasts. He was attracted to the humble obedience on the clerics and dreamed of becoming a psalm reader.

When he finished primary school, his mother took him to the city of Dmitrov. Arkadiy studied with great zeal at the local theological school, completing the course among the best pupils. That same year he was admitted to the Beth-

any Theological Seminary (not far from Sergiev Posad). The proximity of the seminary to the cloister of St. Sergiy had a beneficent effect on the pupils. Like all the seminarists, Arkadiy often went to the Trinity-St. Sergiy Lavra where he took part in festal processions and prayed by the shrine of the great hegumen of the Russian land. At the end of the first year, Arkadiy was presented with a book by Bishop Feofan the Recluse *The Path to Salvation*. This book became his favourite reading.

In 1902, Arkadiy Korolyov enrolled in the Moscow Theological Academy. Studying at the academy at that time was Sergiy Vladimirovich Simansky (later His Holiness Patriarch Aleksiy of Moscow and All Russia). The then academy rector, Bishop Arseniy (Stadnitsky) of Volokolamsk, was a man of profound spirituality and a tireless Church and public figure. Lectures were given by such eminent Russian scholars of theology and history as V. A. Kluchevsky, A. P. Golubtsov, A. I. Vvedensky, S. S. Glagolev and I. M. Gromoglasov. As a student, Arkadiy Korolyov studied

not only various theological disciplines, but learned above all Christian morality and philokalia.

In 1906, he graduated from the Moscow Theological Academy. Being humble by nature, he considered himself unworthy of the priesthood and preferred to be a teacher at a theological seminary. But the Lord considered differently. One of his friends invited him to accompany him on a visit to the Yablochinsky Monastery of St. Onuphrius in the Kholm Diocese. In the monastery, he was presented to Bishop Evlogiy Georgievsky, a young and vigorous man with lofty spiritual gifts. This meeting was truly momentous in the life of A. D. Korolyov. Under the influence of Vladyka Evlogiy he decided to take monastic vows, and in the same year (1906) he entered the novitiate at the Yablochinsky Monastery, and taught Scripture at the monastery school.

On June 7, 1907, Novice Arkadiy was professed by Vladyka Evlogiy with the name of Sergiy in honour of St. Sergiy of Radonezh. A year later he was ordained hieromonk and appointed acting father superior of the Yablochinsky Monastery. He was also put in charge of the monastery school. In this way he became an active assistant to Vladyka Evlogiy himself and his vicar, Bishop Vladimir.

The town of Kholm, the administrative centre of the diocese in which Hieromonk Sergiy lived for 14 years, was a small town of the Lublin Gubernia in the Vistula territory (now the city of Chelm in the Polish People's Republic). One of the deeply venerated shrines of the Kholm cathedral church was the miraculous Kholm Icon of the Mother of God. According to tradition, this ancient icon was painted by the Evangelist St. Luke and brought to Russia from Greece in the reign of Prince St. Vladimir, Equal to the Apostles. Akathistoi were sung before the venerated icon on Saturdays and molebens said on Sundays after Divine Liturgy. For many centuries the Yablochinsky Monastery of the Kholm Diocese remained faithful to Orthodoxy.

Hieromonk Sergiy took an active part in the work of the Kholm Orthodox Brotherhood (founded in 1882), which was headed by its principal patron—the rul-

ing hierarch of the Kholm Diocese. The brotherhood concerned itself with the consolidation of the Orthodox Faith in the region.

- Till the start of World War I, Hieromonk Sergiy remained acting father superior of the Yablochinsky Monastery and taught at the monastery school. In 1914, he was raised to the rank of archimandrite and appointed father superior of the monastery. A year later, when German troops occupied Poland, the Yablochinsky Monastery was evacuated to Russian territory.

It was a difficult time for the Orthodox Faith in Poland. "As a result of the war Church life was disrupted, most of the churches destroyed and people were intimidated by repressions" (1906, p. 45).

In 1918, the Polish bourgeois republic was proclaimed. In April 1920, it opened hostilities against Soviet Russia. The war ended with the signing of the Riga Peace Treaty on March 18, 1921, under which Western Byelorussia and Western Ukraine became Polish territory. Several Orthodox dioceses of the Russian Church—those of Warsaw, Volhynia, Grodno, Vilna, Minsk and Kholm, which included millions of Orthodox believers, found themselves in a foreign state. In view of this situation His Holiness Patriarch Tikhon and the Holy Synod of the Russian Orthodox Church issued a ukase on September 18 (28), 1921, under which the Orthodox Church in Poland was granted a broad measure of autonomy gradually to become autocephalous.

Due to great difficulties of the war years, it was only in 1920 that Archimandrite Sergiy was able to return to the Yablochinsky Monastery. By the ukase of His Holiness Patriarch Tikhon of October 7 (20), 1920, he was designated Bishop of Belsk, Vicar of the Kholm Diocese. On April 4 (17), 1921, Archimandrite Sergiy was consecrated Bishop of Belsk in the cathedral of the Holy Spirit Monastery in Vilna (now Vilnius) by Bishop Elevferiy of Kovno, who was then the Vicar of the Vilna Diocese (from June 28 the Archbishop of Lithuania and Vilna), and other hierarchs.

On his return to the war-ravaged Yablochinsky Monastery, Vladyka Ser-



...y did much for its restoration. Theholm See was vacant at that time, andishop Sergiy was provisionally put inarge of the diocese.

The Orthodox population of the region was overjoyed to receive an archastor in the person of Vladyka Sergiy. But the bourgeois government of Pilsudski (1867-1935) was hostile to Vladyka Sergiy who refused to proclaim the autocephaly of the Polish Orthodox Church. The move was initiated by the government in great haste and without the consent of the Moscow Patriarchate, making it non-canonical. To prevent Bishop Sergiy from attending the council of hierarchs called in May 1922 in the Pochaev Lavra in order to proclaim the autocephaly, the Polish authorities arrested and deported him\*.

Knowing that there was a Russian Orthodox community in Prague (founded in 1874 at the Church of St. Nicholas by the St. Petersburg branch of the Slavonic philanthropic committee), Vladyka Sergiy went to Prague.

After the war, the community had no permanent priest. His Eminence Evlogiy Georgievsky the Metropolitan of the West European Orthodox Russian Churches who was under the jurisdiction of the Moscow Patriarchate\*\*, learned of Bishop Sergiy's arrival in Prague and appointed him his vicar and rector of the community. Metropolitan Evlogiy later recalled: "Lacking any desire for power, Vladyka Sergiy declined to be rector, but I persuaded him to take the parish into his hands.... Life in the parish flourished under the guidance of Vladyka Sergiy. Modest,

unpretentious and humble, Vladyka Sergiy possessed the rare gift of rallying around himself very contrasting people: famous and obscure, educated and uneducated, rich and poor...—all rallied around him into one friendly family" (7, p. 429).

In Prague, Vladyka Sergiy lived in a small room in the 4th floor flat of an old Czech woman, Mrs. Cernoglavkova. Despite his very modest means, he received his numerous visitors with invariable hospitality. They included common parishioners and metropolitans and leading theologians, and every one of them received a cordial welcome.

Vladyka Sergiy was usually at home on Thursdays. He himself served tea from a big samovar and offered his guests jam. He found for each a kind word of consolation.

Not only the Russians, but many Czechs were sincerely fond of Vladyka Sergiy. Within a short time he came to know his flock well, he learned their characters and knew the family circumstances of many of his parishioners. He often visited and exhorted them. As a rule when he visited his spiritual children on their name-days and family celebrations, he said a moleben.

Vladyka Sergiy was a gifted confessor; it is a confessor that he drew to himself many people and the number of his spiritual children increased from year to year. Some of them later settled in other countries, but they continued to confide in him in their letters and ask for his prayers.

For a number of years Bishop Sergiy was the only Orthodox priest in the Russian parish in Prague. He zealously conducted divine services and officiated at occasional offices: he administered Baptism, Matrimony, Holy Unction and conducted funeral services, visited the sick in their homes and in hospitals and communicated them. His firm faith and prayerful mood, simplicity and kindness combined with truly monastic humbleness won him great spiritual authority.

In his sermons and talks Vladyka Sergiy stressed that fulfilment of the Commandments of Christ not only opened the way to the salvation of man's souls, but made their life here on Earth joyful and dynamic, gave it supreme

\* At the same time the Pilsudski government expelled from their sees other supporters of the canonical law: Archbishop Elevferiy (Bogoyavensky) of Vilna; Bishop Panteleimon (Rozhnovsky) of Pinsk and Nowogrodek and Bishop Vladimir (Tikhonitsky) of Belostok (11, p. 46). In 1947, the Polish Orthodox Church was admitted to prayerful and canonical communion with the Russian Orthodox Mother Church and was granted autocephaly by the Moscow Patriarchal See.

\*\* In 1931, because of contradictions in the émigré circles and his own vacillations, Metropolitan Evlogiy went over to the jurisdiction of the Constantinople Patriarchate. During World War II, he took a patriotic stand and returned in 1945 to the bosom of the Russian Orthodox Mother Church.

meaning and intransient value. He himself was a living and convincing confirmation of this. He imbued every divine service he conducted and every Church feast with special spiritual joy and beauty. "Under his influence many people who had fallen away from spiritual life began again to go to church, to pray and to fast" (6, p. 5).

"The Christian life," he taught, "means walking in the Light" (2). Daily cares and temptations of the Enemy of our salvation prevent us from realizing that each man has a higher purpose in life, that he is called upon to disclose to the full the gifts received by him from God, for all of us are made in God's image. The trouble is that man's will, as a result of the Fall, has been weakened by Sin. It is necessary to teach the will (and attention is the greatest act of the will) to help us to escape from vain thoughts and feelings and enter another realm—spiritual life—the realm of the Light (1). Communion, filled with the spirit of Christ's love, must become a school of salvation for the believers and disclose the best qualities of our soul, of our personality. "By overcoming separation, we come to discern in each other that which is common in us from God, which is our strength and which gives us a good life—well-being" (2).

In 1929, Metropolitan Evlogiy sent to Vladyka Sergiy a helper—Hieromonk Isaakiy Vinogradov (1895-1981)\*, a graduate of the Paris Orthodox Theological Institute, who became Vladyka's closest assistant and friend.

Besides the community in Prague, Vladyka Sergiy gave spiritual guidance to the Orthodox communities in Brno and Bratislava and to three Russian churches in the resort towns of Karlovy Vary, Mariánské Lázně and Františkovy Lázně.

With time, more and more Czechs joined the Orthodox Faith and the number of Orthodox parishioners continued to increase. Czechs who knew the historical role of Sts. Cyril and Methodius Equal to the Apostles (St. Methodius baptized the first Princes of Czechia—Prince Borivoj and Princess Ludmila

of the Přemysl Dynasty) realized that Orthodoxy had ancient roots in the country; as they became acquainted with the life of the Orthodox Russian parishes, they became convinced that the Orthodox doctrine had been preserved pure and complete from the time of the Holy Apostles and teachers of the Church.

Bishop Sergiy's visits to the Orthodox communities in all the cities were festive occasions for the believers, because the Vladyka was the soul and rallying centre of all Russians in Czechoslovakia. Thanks to his spiritual influence a considerable sum was raised to the Russian Church of the Dormition at the Olšany Cemetery in Prague. The church was built in 1924-1925 and painted with frescoes based on sketches by the famous Russian painter I. Ya. Bilibin.

At one time services in this church were conducted by Bishop Gorazd of Moravia and Silesia, who was a Catholic convert to Orthodoxy. He was one of the founders of practical ecumenism in the 1920s. He was executed by the Nazis in 1942.

In 1931, the grateful flock solemnly celebrated the 10th anniversary of the episcopal service of Vladyka Sergiy; it was reported in the press.

But the scope of the Vladyka's activities was not restricted to Czechoslovakia alone. He travelled repeatedly to France, Germany and Italy and visited Sweden and Finland. On one of his visits to Paris, Vladyka Sergiy ordained (together with Metropolitan Evlogiy) in the St. Aleksandr Nevsky Cathedral Dimitriy Klepinin presbyter. Dimitriy Klepinin later became a famous pastor and took an active part in the "Orthodox Action" movement. He met a martyr's death in a Nazi concentration camp.

In the 1930s, Vladyka Sergiy often attended meetings of the Christian youth of Czechoslovakia and took an active part in their movement. This Czech Orthodox movement adopted as its anthem the prayer "My Most Blessed Queen" translated into Czech. As a result of the successful activity of the Czech movement of Christian youth the League of Orthodox Culture was organized in Czechoslovakia.

\* Died on January 12, 1981. See obituary in *JMP*, 1981, No. 7, pp. 17-18.



In his tireless archpastoral work Vladyka Sergiy drew inspiration from the Orthodox doctrine of synergism (i.e. cooperation of Divine Grace and human activity) the term used by St. John Cassian (†435; feast day, February 29). According to this teaching, man is saved only in Christ, only through Divine Grace but to obtain this grace man must make an effort himself. In his work *On Grace*, Vladyka Sergiy writes: "The good is eternal, and proceeding from God, it aspires to Him. This movement of the good to God is true life: the establishment of God's Kingdom on Earth. One must make an effort to attain the good and the good will itself come to us. I go to the Father, and the Father comes to meet me (the Parable of the Prodigal Son)" (1) [Cf.: *The kingdom of heaven suffereth violence* (Mt. 11. 12)].

In another work, *The Life of Heaven on Earth*, Vladyka Sergiy elucidates his thought: "In order to attain the spiritual state, such as peace or meekness, one has to exert much effort and work hard. To this effort and suffering the Lord responds with His grace, and there arises a combined state which relates us to God. This process is called the salvation of the soul. When the sinful is conquered the true image of man is revealed. Overcoming the "self" does not destroy our individuality. Through Sin man was reduced to dust and ashes, became old. Putting off the old man and restoring his true image is the return to God. God is the establishment of peace in one's feelings, thoughts and will. By removing the partition wall of our carnality, the corporeal and sinful, we pass, through the action of God's grace, into a state of holiness, inasfar as God is reflected in us. These victories over Sin are the actions of the Holy Spirit, that is, life spiritual and holy" (3, pp. 16-17).

The Great Patriotic War of 1941-1945 made Vladyka Sergiy's love for his Motherland burn even stronger. He was deeply stirred by the fighting on the Eastern Front and closely followed the daily newscasts by Sovinformburo. In the difficult war years despite the risk Vladyka Sergiy held himself with dignity as a true and convinced patriot. Turning his inward gaze towards Mos-

cow, he firmly believed that "the victorious Russian army" would liberate the peoples of Europe from the horrors of fascism.

Vladyka Sergiy received with great joy and enthusiasm the news about the election and enthronization of His Holiness Patriarch Aleksiy of Moscow and All Russia (February 4, 1945). Soon after came the long-awaited Victory Day.

Fulfilling his ecclesiastical obedience, Vladyka Sergiy continued his service of the Russian Church abroad. By the ukase of His Holiness Patriarch Aleksiy he was elevated on April 17, 1946, to the dignity of archbishop in connection with the 25th anniversary of his episcopal ministry. On June 7 of the same year, Vladyka Sergiy was made Archbishop of Vienna and Vicar of the West European Exarchate of the Moscow Patriarchate, with his residence in Vienna. There Vladyka Sergiy conducted regular divine services in the Orthodox Cathedral of St. Nicholas.

In October 1946, Archbishop Sergiy was appointed Exarch of the Central European Orthodox Churches of the Moscow Patriarchate as an independent diocesan hierarchy.

His dream came true in 1947 when he arrived in Moscow at the invitation of His Holiness Patriarch Aleksiy. After years of exile, Vladyka Sergiy was happy to set foot again on his native soil, conscious of the might of the Soviet people, "their great vitality, courage and energy" (4, p. 28), thanks to which the country was successfully solving the tasks of peaceful construction.

From July 8 to 18, 1948, Vladyka Sergiy attended the Moscow Conference of Heads and Representatives of Autocephalous Orthodox Churches convened in connection with the 500th anniversary of the autocephaly of the Russian Orthodox Church. He addressed the meeting on July 14, during the discussions of the draft resolution on the question of the ecumenical movement and the Orthodox Church (see 8, pp. 434-436).

When the exarchate of Central Europe\* was abolished on November 16,

\* The Central European Exarchate of the Russian Orthodox Church was reestablished by decision of the Holy Synod of June 30, 1960.

1948, Vladyka Sergiy was appointed Archbishop of Berlin and Germany, with his residence in Potsdam (GDR). For two years he conducted divine services in Orthodox churches in Germany.

Meanwhile his health continued to decline as he advanced in years. The Vladyka said time and again that he wished to die in his native land for which his heart yearned.

On September 26, 1950, "through the kindness and concern of His Holiness Patriarch Aleksiy" (4, p. 28), Vladyka Sergiy was appointed to the ancient Kazan See in the dignity of Archbishop of Kazan and Chistopol. He arrived in Kazan in early November and offered up a thanksgiving prayer to the Zealous Mediatrix before Her Kazan icon.

His feelings and thoughts upon his return to Russia, Vladyka Sergiy summed up in his article "Home Again": "I am happy that I am, finally, home again, on my native soil, and that I can devote the rest of my life to the service of my people.... It is a real joy to see the multitude of worshippers in the churches, to discern tenderness in their faces, to feel their zeal for the House of God and for the order of their own spiritual life.... I call upon my flock to devote their efforts to the cause which unites all labour-loving and peace-loving peoples today, to establish peace in their souls, in their families, in society, in the state and throughout the world" (4, p. 29).

In this article Vladyka Sergiy also expresses his profound gratitude to the Soviet Government "which permits our Holy Church to develop peacefully for the good of our Motherland".

Thanks to the efforts of Vladyka Sergiy, order in Church life in the Kazan Diocese and certain parishes were restored.

The Vladyka liked to officiate at divine services and often did it despite his advanced age and ill health. He helped the needy, offered them consolation and strengthened them spiritually. The faithful of Kazan became very fond of him and at every opportunity showed their consideration for him.

But the Vladyka remained his modest and unpretentious self as he always

was in his life. On one occasion, when Bishop Iov of Cheboksary was delivering a solemn address welcoming Vladyka Sergiy to the church in Cheboksary, Vladyka Sergiy unexpectedly made a prostration. Bishop Iov was noticeably confused, but Vladyka Sergiy said simply: "I bow to your gift of oratory for I do not possess such eloquence."

And yet we have ample evidence of Vladyka Sergiy's spiritual gift of eloquence from people who have heard him preach and in his works: *A Good Life, The Act of Communing, The Life of Heaven on Earth, Spiritual Life in the World, Christianity in Relation to the People's Inner and Outer Construction, The Cross and Fasting, The Cross—Joy of the Whole World, On Education*, and others.

Vladyka Sergiy, however, considered true talent not the ability of preachers, scientists or artists. "Far more important," he writes, "are the talents of the heart, with which the Lord has endowed each man, such as friendliness, sensitivity and compassion" (2). In the heart of each man a spiritual treasure is hidden, it must be sought, patiently spending no effort, for in each man there is something beautiful and only our selfishness prevents us from seeing it. When we approach a neighbour, we must peer into his heart, overcoming our own sinfulness and hostility and as Christ says, bring forth out of the good treasure of one's heart... that which is good (Lk. 6: 45). Few of his works were published in his lifetime. His article, "The Kazan Icon of the Mother of God", was printed in *The Journal of the Moscow Patriarchate* at the request of his spiritual children (1952 No. 6, pp. 47-49).

Vladyka Sergiy served on the Kazan See for only two years, but in this short time he did much for which he will always be remembered.

Grave illness stopped his life of prayer. He passed away on December 18, 1952, when the Church commemorates St. Guriy, the first Bishop of Karakum (†1563). For three days by the body of Vladyka Sergiy which lay in the cemetery Church of Orthodox Princes Sts. Feodor of Murom and His Children David and Konstantin (the relics of St. Guriy rest in this church), the Holy



ospel was read, panikhidas were held and an endless stream of believers came to pay their last respects to their beloved archpastor.

Vladyka Sergiy was buried near the cemetery church on Arskoe field, beside bishop Iustin Maltsev. The funeral service was conducted on Sunday, De-

cember 21, 1952, by Archbishop Makariy of Mozhaisk, assisted by the diocesan clergy. In his oration Vladyka Makariy said: "Your merits cannot be expressed in words; your glory is in all these people who have come to pay their last respects to you" (5, p. 11).

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V. NIKITIN

#### NEWS FROM THEOLOGICAL SCHOOLS

## Speech of His Holiness Patriarch PIMEN of Moscow and All Russia at the Academy Evening

December 14, 1982

The Moscow theological schools have dedicated its evening this year to the 75th anniversary of the birth of Bishop Ignatiy Bryanchaninov, an outstanding Russian hierarch, theologian, ascetic and religious writer. His was a truly wonderful and bright personality, worthy of the good memory of Christians and the gratitude of descendants.

It is good that the anniversary is being celebrated in the theological schools, because Bishop Ignatiy's whole life and his creative heritage were dedicated to the principal issue in Christian life—the attainment of true spirituality. The academy evening we

are holding today is a continuation, in a way, of those traditions which the bishop, of eternal memory, adopted, preserved and defended. Having studied the experiences of the startsy at the Optina Wilderness, he became a disciple and follower of Schema-Archimandrite Paisiy Velichkovsky. Bishop Ignatiy was a worthy disciple of this great starets who had taken upon himself, and had successfully fulfilled, the noble task of reviving the spiritual life of Russian monasticism.

Bishop Ignatiy undertook a similar task. Naturally observant and with the spiritual insight he had developed, the

bishop could not fail to see the negative phenomena in the Christian life of his day. He frequently witnessed false mysticism and imaginary spirituality which took on various forms of enchantment. With great concern he wrote that the ascetic path, outlined by the Holy Fathers, was distorted in his day even in the monasteries. This made Bishop Ignatiy a strict adherent of ascetic traditions.

As the speakers here today have noted, Bishop Ignatiy had attained to an exceptional degree the profound spirit of patristic writings. Moreover, he knew well and understood his contemporary life and the reality around him because he was deeply erudite and possessed great personal experience of spiritual life. His knowledge of Russian, his native language, was excellent, his writings are expressive and inspired. His life and exhortations are profoundly instructive for all Christians. For you, the present and future pastors of the Russian Orthodox Church, they should be the focus of special attention and be studied thoroughly.

I note with satisfaction the fact that Bishop Ignatiy's spiritual legacy is being studied now at the Moscow theological schools.

In recent years, magisterial dissertations, candidate's theses, and numerous semestral essays have been written on the subject. They are not just tokens of gratitude to Bishop Ignatiy, but evidences that the Moscow theological schools are devoted to the spirit of patristic theology, that their attention is focussed on personalities who have dedicated their life and work to the cognition and affirmation of the true and sober Christian spirituality which is alien to any illusion and depraved asceticism. The academy evening today is a cogent affirmation of this fact.

I wish Bishop Ignatiy's exhortations which are imbued with the spirit of ancient piety, to exert their benevolent influence upon the teachers and students, especially upon those awaiting responsible ministries in the parishes. Always remember, that the life of those entrusted by the Lord to you, pastors of Christ's Church, will depend to a great extent on your own life. The call of St. Serafim of Sarov: "Attain the Spirit of peace and thousands will be saved around you," is meant for you above all. Bishop Ignatiy teaches you how to win the "Spirit of peace". The spirituality they teach is not abstract spirituality.

In his exhortations Bishop Ignatiy took account of everything: the age of the Christian, his spiritual experience, the time he lived in and the surrounding conditions. That is why his exhortations are applicable to your personal life as well as to your ministry.

I also wish the mentors, teachers, employees, and students of the Moscow theological schools to continue their study, seriously, conscientiously and constantly, of the priceless legacy of the Holy Fathers; to attain to the Orthodox ascetic traditions; to show deep interest in the ecclesiastical figures who have contributed to the development and establishment of spiritual life; to participate in this life of grace, preparing yourselves thoroughly for the great and noble ministry of the Russian Orthodox Church, to serve the cause of the brotherhood and unity of the peoples of our great country, which is celebrating the 60th anniversary of its formation this year, and of pan-Christian unity.

I invoke God's blessing upon the administration, the teachers and students.



## In Memory of Bishop Ignatiy Bryanchaninov

On February 5, 1982, it was 175 years since the birth of the Russian ascetic and ecclesiastical writer, Bishop Ignatiy Bryanchaninov.

The interest towards the personality and immortal works of Bishop Ignatiy continues unabated to this day. Modern theologians are drawn to the works of this eminent hierarch of the last century by the profound thoughts and important spiritual problems they deal with. Both in the Orthodox East and in Western Europe Bishop Ignatiy is recognized as an outstanding Orthodox ascetic and spiritual writer (2, p. 732), "One of the most influential men of his time in Russia" (5, p. 556; 6, p. 406).

His Holiness Patriarch Pimen speaks of the regard of the Russian Orthodox Church for Bishop Ignatiy and describes him as one of the greatest teachers of spiritual life of the last century (3).

The works of Bishop Ignatiy, especially his ascetic works and sermons are studied attentively at the Moscow theological schools.

On December 14, 1982, there was an evening at the Moscow Theological Academy dedicated to Bishop Ignatiy. It was attended by members of the faculty and students of the Moscow theological schools, including students of the Correspondence Courses from various dioceses who had arrived for their winter examinations, as well as the brethren of the Trinity-St. Sergiy Lavra and guests of the academy. In the presidium were His Holiness Patriarch Pimen; Bishop Gleb of Orel and Bryansk; Bishop Aleksandr of Dmitrov, the academy rector and professor; Archimandrite Evseviy, acting father superior of the Trinity-St. Sergiy Lavra; Archimandrite Georgiy, assistant rector of the Moscow Theological Academy, and M. S. Ivanov, Secretary of the Academy Council.

The function began with a common prayer after which the academy rector, Bishop Aleksandr, delivered the opening speech. He said in part: "This is a very special and festal occasion for our theological schools. The First Bishop of the Russian Orthodox Church, His Holiness Patriarch Pimen, and the



His Grace Bishop Ignatiy (Bryanchaninov) of Caucasus and Black Sea (1807-1867)

Russian ascetic, Bishop Ignatiy Bryanchaninov, have sanctified this traditional academy evening of the Moscow theological schools by their visible and spiritual presence. Our schools are called *dukhovniy* (in Russian spiritual) which reflects the main direction and purpose of the education and instruction they offer. This also explains the special emphasis they place upon the profound and comprehensive study of all subjects that relate to the spiritual life of a Christian in general and especially of the pastor of the Church. It is deeply gratifying to all of us that the present academy evening is dedicated to an ascetic who set a great example of spiritual life".

The next speaker, Hegumen Georgiy Tertyshnikov, an MTS teacher, read a paper entitled: "The Life and Activity of Bishop Ignatiy Bryanchaninov".

Bishop Ignatiy's father was Aleksandr Semyonovich Bryanchaninov. The Bryanchaninovs belonged to the nobility; their ancestor was Boyar Mikhail Brenko, the armour-bearer of Grand Duke Dimitriy Ioannovich Donskoi of Moscow.

In his childhood, Dimitriy Bryanchaninov received an excellent education at home. When he was 15, his father took him to St. Petersburg to continue his studies. On the way to the capital the youth spoke for the first time of his desire to become a monk, but the father did not pay attention. In St. Petersburg, Dimitriy passed excellently the competitive entrance examinations to the college of Military Engineering and was enrolled into the second year course. In subsequent years he remained at the head of his class. His classmates and teachers loved and respected him for his rare modesty and sincere piety.

Society life held no attraction for the youth who devoted his time to studies, prayer and going to church.

After graduation, the young officer was sent to the Dinaburg Fortress, where he fell ill soon after his arrival. In the autumn of 1827, Inspector-General of the College of Military Engineering, Grand Duke Mikhail Pavlovich, visited the fortress. After making sure of the officer Bryanchaninov's ill health, he accepted his resignation.

He left for St. Aleksandr Svirsky Monastery in Olonetsk Gubernia where Starets Hieromonk Leonid accepted him into the novitiate. Years spent by him in the St. Aleksandr Svirsky and St. Kirill of Beloe Ozero monasteries and in the Ploshchanskaya and Optina wildernesses enriched him with spiritual wisdom. Spiritually he grew into a *perfect man* (Eph. 4. 13), able to direct others onto the path of salvation. In his person he presented a rare example of self-denial and complete dedication to God's will.

On June 28, 1831, Bishop Stefan of Vologda professed him in the Cathedral Church of the Resurrection and named him Ignatiy in honour of the Holy Martyr St. Ignatius Theophoros.

On July 4 of the same year he was ordained hierodeacon, and on July 25, hieromonk by Bishop Stefan. Seeing Hieromonk Ignatiy's spiritual maturity, Bishop Stefan appointed him shortly after father superior of the Monastery of St. Grigoriy (Lopotov) of Pelshema River. By his wisdom, energy and firm will, Father Ignatiy was able to revive

the cloister spiritually and economically within a short time.

For his zealous efforts to restore the cloister Hieromonk Ignatiy was raised to the rank of hegumen on January 28, 1833, and at the end of the year he was appointed father superior of the Trinity-St. Sergiy Wilderness and raised to the rank of archimandrite.

At that time the Trinity-St. Sergiy Wilderness was in a state of considerable decline, and the new father superior had to repair its churches and buildings, raise its economy, and deal with problems of monastic rule and liturgical order, and form a choir.

In 1838, Archimandrite Ignatiy was appointed superintendent dean of the monasteries of the St. Petersburg Diocese which made it possible for him to extend his spiritual influence over the religious of the diocese to a greater degree. He set about the revival of the ancient Valaam Monastery by appointing Hegumen Damaskin, an experienced ascetic, its father superior.

Archimandrite Ignatiy passed the nights in his solitary cell in prayer, shedding tears of repentance. As a true servant of God, guided by the spirit of humility, he knew how to hide his feat from people.

Years went by and Father Ignatiy's health continued to decline. Now and again he thought of resigning and spending the rest of his life as a recluse. But upon the recommendation of Metropolitan Grigoriy (Postnikov) of St. Petersburg Archimandrite Ignatiy was consecrated Bishop of the Caucasus and the Black Sea in 1857. The consecration was performed in the Cathedral of the Kazan Icon of the Mother of God in St. Petersburg by Metropolitan Grigoriy and other hierarchs on October 27, 1857.

On January 4, 1858, Bishop Ignatiy arrived in Stavropol to administer the recently established Caucasus Diocese.

In the summer of 1861, serious illness forced Bishop Ignatiy to tender his resignation and apply for permission to retire in the Babaevsky Monastery of St. Nicholas. His request was granted a few months later and on October 13, 1861, he arrived at the cloister.



In the Babaevsky Monastery of St. Nicholas Bishop Ignatiy wrote his works *Offering to Contemporary Monasticism* and the *Patericon*. He also wrote a number of letters of edification.

During his first year in the cloister his health improved somewhat. But shortly after he suffered a relapse.

On April 16, 1867, Easter Sunday, Bishop Ignatiy was barely able to muster enough strength to celebrate his last Divine Liturgy. Thereafter he remained confined to his cell, getting daily weaker and weaker. He died on April 30, the Sunday of the Holy Myrrhophores.

His ministry of edification did not end with his death. His teaching on spiritual life contained in his works has guided generations of Christians to salvation.

After Hegumen Georgiy's report, Aleksandr Tarakanov, 2nd year MTA student, recited a poem by Bishop Ignatiy called "Counsel to My Soul".

This was followed by a report of Prof. A. I. Osipov entitled "The Foundations of Spiritual Life According to the Works of Bishop Ignatiy". The speaker pointed out that the value of Bishop Ignatiy's works consisted, first of all, in the fact that they were written from a deep knowledge of the life and psychology of the contemporary man; secondly, they offer a code of laws of spiritual life based on his comprehensive study of the patristic heritage; thirdly, the language is perfect, and finally, in the fact that his works are a result not only of theoretical studies of patristics and theological treatises, but Bishop Ignatiy's own profound spiritual experience, which imbues his works with spiritual power and vitality.

In his works Bishop Ignatiy devotes great attention to considering the virtues and their place in spiritual life. His conclusions, confirmed by works of the Holy Fathers and his impeccable logic are well defined. Calling prayer the mother and chief of the virtues (7, Vol. 1, p. 141), in accordance with the teaching of the Holy Fathers, Bishop Ignatiy insists on the essential condition in which it is such and without which it is but a means to the fall of the Christian. In this connection he

attaches special importance to the Jesus Prayer, the most widespread and deeply venerated of prayers by the Church and recommended by her to all truly pious Christians.

The speaker said in conclusion: "It is with profound gratitude that we must thank this ascetic of God, Bishop Ignatiy Bryanchaninov, for his invaluable works which open to us again and again the door to the treasury of patristic experience—the only reliable guide in spiritual life."

MTS teacher, Archpriest Stefan Zhila, read the paper: "Bishop Ignatiy Bryanchaninov on Art".

Bishop Ignatiy's opinion of ecclesiastical art—icon-painting, frescoes, church singing and spiritual poetry—was determined by his profound awareness of the fact that art must reveal the spiritual truths of the Church, reveal the Divine Beauty of life. The principle of spirituality and ecclesiasticity in art is the unshakeable criterion of its truth and genuine spiritual beauty. But in order to be such, ecclesiastical art must be perceived in the light of Divine Revelation, and only then can it be expressed through the perception and skill of the artist. The artist must not only be cognizant of the Truth, which is Christ, not only be cleansed by it, but must become the bearer of the Light of Christ's Truth...

Russian ecclesiastical art of the latter half of the 19th century confidently, though not rapidly, restored the traditions and spirit of Orthodoxy. This grace-filled process was promoted to a considerable extent by the ascetic efforts and tireless preaching of Bishop Ignatiy Bryanchaninov.

After the reports were delivered, a student choir conducted by M. Kh. Trofimchuk gave a short recital of church hymns.

Then His Holiness Patriarch Pimen made a speech in memory of Bishop Ignatiy. His Holiness wished the students and teachers of the theological schools to make use of the experience reflected in the writings of the Holy Fathers in their life and blessed all those present (see p. 27).

His Holiness's speech was heard

with great attention. Speaking in response, the Vladyka Rector on behalf of all present thanked His Holiness Patriarch Pimen warmly for visiting the academy, and for his primatial instruction and blessing.

The evening closed with the singing of the troparion to the Mother of God "It Is Meet".

A special exhibition arranged for the occasion at the Church Archaeological Museum of the MTA featured 40 photographs from materials about Bishop Ignatiy contributed by Hegumen Prof. Mark Lozinsky. The display also included the main works of Bishop

Ignatiy and students' candidate theses dedicated to his life and studies.

At the end of the academy evening His Holiness Patriarch Pimen made an entry in the Honoured Visitors' Book of the Moscow theological schools: "*With a feeling of great love I attended the evening dedicated to Bishop Ignatiy Bryanchaninov. I heard informative reports and enjoyed the recital of hymns. May God bless the administration, faculty and students of the Moscow theological schools in their labours. I wish God's help to His Grace the Rector, Patriarch Pimen. December 14, 1982.*"

## NOTES

<sup>1</sup> *Spiritual Life of Laymen and Monks According to the Works and Letters of Bishop Ignatiy Bryanchaninov*. Supplement to the work: Hieromonk Mark Lozinsky. "Letters from the clergy and laity to Bishop Ignatiy". Zagorsk, 1967, Vol. V (manuscript).

<sup>2</sup> *Religio-ethical Encyclopaedia*. Athens, 1965, Vol. VI (Greek).

<sup>3</sup> "Message from His Holiness Patriarch Pimen of Moscow and All Russia to the Moscow Theological Schools for the Feast of the Protecting Veil of the Mother of God", October 14, 1982. *JMP*, 1983, No. 4.

<sup>4</sup> *Journal of the MTA Council*, 1969, No. 10, June 11-12.

<sup>5</sup> Hieromonk Mark Lozinsky. "Spiritual Life of a Layman and a Monk According to Works

and Letters of Bishop Ignatiy Bryanchaninov." Magisterial thesis. Zagorsk, MTA, 1968, part 11.

<sup>6</sup> *Biography of Bishop Ignatiy Compiled by His Pupils*. St. Petersburg, 1881.

<sup>7</sup> *Works of Bishop Ignatiy Bryanchaninov*. St. Petersburg, 1905.

<sup>8</sup> *Complete Collection of Letters by Bishop Ignatiy Bryanchaninov* Edited by Hieromonk Mark Lozinsky, Vol. III, part 2, "Letters to Laymen". Zagorsk, 1967 (manuscript).

<sup>9</sup> *Unpublished Works of Bishop Ignatiy Bryanchaninov*. Edited by Hieromonk Mark Lozinsky. Zagorsk, 1967, Vol. I (manuscript).

<sup>10</sup> Bishop Ignatiy Bryanchaninov. *Works*. St. Petersburg, 1886, Vol. IV.

Hegumen GEORGIY, MTS teacher

## IN THE DIOCESES

**Ivano-Frankovsk Diocese** By decision of His Holiness Patriarch Pimen and the Holy Synod of October 12, 1982, Archbishop Makariy of Uman was appointed Archbishop of Ivano-Frankovsk and Kolomyia.

On October 24, 1982, the 21st Sunday after Pentecost, Archbishop Makariy led Divine Liturgy and, on the eve, All-Night Vigil in the Dormition Cathedral Church in Ivano-Frankovsk, the first in his province. The service was attended by a great number of believers not only from Ivano-Frankovsk, but also from neighbouring villages. Archbishop Makariy preached a sermon during the Liturgy.

On November 8, the Feast of St. Demetrios of Thessalonica, the Great Mar-



Archbishop Makariy of Ivano-Frankovsk ordaining Deacon Igor Budzan presbyter in the Church of Sts. Cyril and Methodius in the village of Obertin



yr, Archbishop Makariy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Podvysoe, Snyatyn Deanery. The Vladyka consecrated the church after repairs before the Liturgy.

On November 21, the 24th Sunday after Pentecost, the Synaxis of St. Michael the Archangel, Archbishop Makariy consecrated the Church of Sts. Cyril and Methodius in the village of Oberin, Tlumach Deanery, which had been repaired. During the Liturgy, Vladyka Makariy ordained Deacon Igor Budzan presbyter.

On November 28, the 25th Sunday after Pentecost, Archbishop Makariy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Nazarenkovo, Gorodenka Deanery, and ordained Bogdan Artosh, a graduate of the Moscow Theological Academy, deacon. A festal procession round the church was led after the Liturgy.

On December 26, the 29th Sunday after Pentecost, of the Holy Forefathers, Archbishop Makariy celebrated Divine Liturgy in the cathedral church. During the Liturgy, he read out the Message of His Holiness Patriarch Pimen and the Holy Synod for the 60th Anniversary of the Formation of the USSR. Then a festal moleben was held.

**Perm Diocese** August 26, 1982, was the 20th anniversary of episcopal consecration of Archbishop Nikon of Perm and Solikamsk. On that day, Vladyka Nikon celebrated Divine Liturgy and led a festal moleben in the Perm Cathedral Church of the Holy Trinity. The Vladyka was greeted by the dean, Archimandrite Ioann; the secretary of the diocesan administration, Archpriest Gennadiy Birilov; Hegumen Sergiy of the Kaluga Diocese, and other clerics and laymen.

On the occasion of the 20th anniversary of his hierarchal service, His Holiness Patriarch Pimen awarded Archbishop Nikon the Order of St. Sergiy of Radonezh, 1st Class. The order was presented by Metropolitan Aleksey of Tallinn and Estonia on October 8, the Feast of St. Sergiy, after Divine Liturgy in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy-Lavra.

September 9 was the Feast of St. Pi-

men the Great, the name-day of His Holiness Patriarch Pimen. Archbishop Nikon celebrated Divine Liturgy and led the thanksgiving moleben in the cathedral church. The archpastor delivered an address in which he spoke about the life and ecclesiastical service of the Primate of the Russian Orthodox Church.

On September 19, the 15th Sunday after Pentecost, Archbishop Nikon consecrated after repairs the altar in the Church of All Saints in the town of Kungur, and celebrated Divine Liturgy.

**Pskov Diocese** On September 26, the 16th Sunday after Pentecost, and on October 3, the 17th Sunday after Pentecost, Metropolitan Ioann of Pskov and Porkhov celebrated Divine Liturgy in the Cathedral of St. Michael of the Pskov-Pechery Monastery. On September 26, he ordained Anatoliy Rybalko deacon, and on October 3—Deacon Grigoriy Sekretaryov presbyter.

From October 16 to 18, pilgrims, including laymen and clergymen, from Czechoslovakia stayed in Pskov. On October 17, in the Cathedral of St. Michael of the Pskov-Pechery Monastery, the guests attended Divine Liturgy, which was celebrated by Metropolitan Ioann. Archimandrite Ioann Krestiankin of the monastery preached a sermon on the words from Holy Scripture: *And as ye would that men should do to you, do ye also to them likewise* (Lk. 6. 31). After the thanksgiving moleben and the singing of "Many Years", Vladyka Ioann cordially greeted the guests from Czechoslovakia. The head of the delegation, Archpriest Petr Spišak, spoke in response.

On November 21, the 24th Sunday after Pentecost, the Synaxis of St. Michael the Archangel, Metropolitan Ioann celebrated Divine Liturgy in the Cathedral of St. Michael at the Pskov-Pechery Monastery. The cathedral is a memorial to Russia's victory in the Patriotic War of 1812. After the Liturgy a panikhida was held for all the warriors who had given their lives for the Motherland. The builders of the cathedral—Archimandrite Venedikt Postnikov and Petr Vitgenshtein were also commemorated.

On December 4, the Feast of the Presentation of the Blessed Virgin in the

Temple, Metropolitan Ioann celebrated Divine Liturgy in the Church of St. Demetrios in Pskov, on the occasion of its patronal feast. After the thanksgiving moleben and the singing of "Many Years", Vladyka Ioann presented a patriarchal award, the Order of St. Sergiy of Radonezh, 3rd Class, to the churchwarden N. M. Vasilieva, for her zealous service in improving the church.

#### **Sumy**

On July 7, 1982, the Nativity of St. John the Baptist of Our Lord, Archbishop Antoniyy of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. John the Baptist in Sumy. During the Liturgy, the archpastor ordained Moisei Demchenko deacon.

On July 11, the Feast of Sts. Sergiy and German of Valaam, the Miracle Workers, Vladyka Antoniyy celebrated Divine Liturgy in the Cathedral Church of the Transfiguration in Sumy and ordained Vasilyy Bigun deacon.

On July 28, the Feast of the Prince St. Vladimir, Equal to the Apostles, Vladyka Antoniyy celebrated Divine Liturgy in the Church of St. Vladimir in the town of Shostka and ordained Deacon Moisei Demchenko presbyter.

On October 22, the Feast of the Korsun Icon of the Mother of God, Archbishop Antoniyy celebrated Divine Liturgy in the cathedral church and ordained Deacon Vasilyy Kharchenko presbyter. After the Liturgy, a moleben was held to the Mother of God before Her miraculous Korsun Icon.

On October 24, the 20th Sunday after Pentecost, Vladyka Antoniyy celebrated Divine Liturgy in the cathedral church and ordained Vasilyy Bigun presbyter.

#### **Sverdlovsk Diocese**

On June 27, 1982, the 3rd Sunday after Pentecost, Archbishop Platon of Sverdlovsk and Kurgan celebrated Divine Liturgy in the Cathedral Church of St. John the Baptist in Sverdlovsk and ordained Pyotr Kremnev deacon.

On September 5, the 13th Sunday after Pentecost, Vladyka Platon ordained Svyatoslav Shcherbakov deacon, during Divine Liturgy in the cathedral church.

On September 19, the 15th Sunday after Pentecost, Archbishop Platon celebrated Divine Liturgy in the cathedral church and ordained Deacon Svyatoslav Shcherbakov presbyter, and Aleksandr Puryshchikov—deacon.

On September 25, the Feast of the Righteous St. Simeon of Verkhoturie, Vladyka Platon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Dormition Church in the town of Verkhoturie. After the Liturgy a festal procession was led. The archpastor visited the burial place of St. Simeon in the village of Merkushino.

On October 9, the Feast of St. John the Divine, the Apostle and Evangelist, Archbishop Platon celebrated Divine Liturgy in the cathedral church and ordained German Pokrovsky deacon.

December 19 was the Feast of St. Nicholas the Miracle Worker. On the eve, Archbishop Platon officiated at All-Night Vigil in the Church of St. Nicholas in the village of Visim, Nizhni Tagil District, and on the feast day itself, he celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Nizhni Tagil, where there is a Chapel of St. Nicholas. During the Liturgy, Deacon Vladimir Karelina was ordained presbyter.

#### **Tashkent Diocese**

On January 7, 1982, Christmas Day, Archbishop Varfolomei of Tashkent and Central Asia celebrated Divine Liturgy in the Dormition Cathedral Church in Tashkent and ordained Ioann Khorunzhiy deacon.

On February 21, Meat-Fare Sunday, Archbishop Varfolomei celebrated Divine Liturgy in the cathedral church and ordained Veniamin Reshetov deacon to serve in the Cathedral of the Resurrection in Frunze.

On February 25, the Feast of the Iberian Icon of the Mother of God, the Feast of St. Aleksii of Moscow, Archbishop Varfolomei celebrated Divine Liturgy in the cathedral church and ordained Nikolai Zaitsev deacon.

On April 25, the 2nd Sunday after Easter, of St. Thomas the Apostle, Archbishop Varfolomei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Resurrection Cathedral in Frunze. At the Lesser En-



rance, Vladyka Varfolomei, with the blessing of His Holiness the Patriarch, raised the dean of the cathedral, Father Vladimir Murzalaev, superintendent dean of the churches of the Frunze Church District, to the rank of archpriest. A festal procession round the cathedral was led after the Liturgy.

On August 19, the Feast of the Transfiguration of Our Lord, Archbishop Varfolomei, during Divine Liturgy in the cathedral church, ordained Aleksandr Lokhanov, a graduate of the Moscow Theological Seminary, deacon, and on August 29, the 12th Sunday after Pentecost, presbyter.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Varfolomei celebrated Divine Liturgy in the cathedral church and ordained Deacon Nikolai Zaitsev presbyter to serve in the Church of St. Nicholas in Ashkhabad.

On December 6, the Feast of the Orthodox Prince St. Aleksandr Nevsky, Vladyka Varfolomei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Aleksandr Nevsky in Tashkent. With the blessing of His Holiness Patriarch Pimen, Father Aleksandr Galtsov was raised to the rank of archpriest.



October 3, 1982. After the Liturgy in the Church of St. Nicholas in the village of Novozagorie, Pavlov Posad District (Moscow Diocese)



# SERMONS

## On Cheese-Fare Sunday

(Forgiveness Sunday)

**B**eloved fathers, brothers and sisters,  
Just now we have offered, with one mouth and one mind, prayers to the Lord Pantocrator to send us His blessing for the forthcoming Lent. The time has arrived for all-purifying repentance, fervent prayer, strict abstention, and spiritual perfecting.

The Holy Church, beginning with the Sunday of the Publican and the Pharisee, gradually prepares us for Holy Lent. As a solicitous mother, she instils in us a correct Christian understanding of Lent by her ecclesio-liturgical prayers, canticles and canons. For a thousand and a half years now the wonderful compositions of the Holy Fathers and Teachers of the Church—Sts. Andrew of Crete, Cosmas Melodus, Anatolios of Constantinople, Theodore and Joseph of Studios and other hymnists—have stirred the souls of those entering the path of fasting and repentance.

“True fasting,” it says in one of the canticles, “is to put away all evil, to control the tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury” (apostichon on Monday evening in the first week of Lent).

To fast, as the hymnists of the Church exhort us, means to change one’s sinful life entirely, to repent sin-

cerely, and trusting in God, to advance along the path of spiritual perfection. The first step on this path is to forgive each other all offences. We must begin with this, without it our act of fasting is unthinkable. The Blessed Augustin says: “There are many ways of being charitable by which we may receive God’s forgiveness of our sins, but the greatest is forgiving our enemies.”

This yearned-for freedom from the yoke of Sin we may receive only by *forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye* (Col. 3. 13). “Forgive the sins of your neighbour in order to receive the forgiveness of sins from the Lord,” exhorts St. John Chrysostom. “If he has offended you deeply the more you forgive, so too will you receive greater forgiveness.”

Having been reconciled to your neighbour and received the blessing of the Church for the forthcoming feast of Lent after the Sacrament of Penance and Holy Communion we, being filled “with pure light and love, illuminating prayer and all other virtues” (apostichon on Tuesday evening of the second week in Lent), shall be worthy to meet and glorify the Radiant Resurrection of Christ.

Desiring in all things good to be your model and set an example, I turn to you, my beloved flock, with my heart and forgive and remit all your offences to me, the sorrow you caused me, the harm you did me, or burdens you

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Sermon delivered by His Holiness Patriarch Pimen at evening service in the Cathedral Church of the Epiphany on March 20, 1983.



laced on me; and of you all, to whom  
may have caused sorrow in words  
deeds, knowingly or unknowingly,  
ask forgiveness and to pray for  
me.

May all our sins and mutual offences  
be equally forgiven us. Remove from  
our hearts, O Lord, all suspicion, anger  
and discord and all else that may des-

troy peace and brotherly love between us.

*And the Lord make you to increase and  
abound in love one toward another, and  
toward all men, even as we do toward  
you: To the end he may stablish your  
hearts unblameable in holiness before  
God, even our Father, at the coming of  
our Lord Jesus Christ with all his  
saints (1 Thess. 3. 12-13). Amen.*

The 875th Anniversary of the Departure

## **The Feast of St. Nikita the Bishop of Novgorod**



In the Name of the Father, and of the Son, and of the Holy Spirit.

As we gather together on the Feast  
of St. Nikita we pray with him to the  
Lord. We touch his holy relics and feel  
his grace-endowing presence. Again  
and again we recall his life lived so  
long ago and listen to his hierarchal  
exhortation, as though spoken today.

What is the saint telling us? What  
he taught in his lifetime. The wisdom  
of Christ and the Gospel truth are im-  
mutable. Our earthly life soon passes,  
and none living today, like those who  
lived before us, wants to die. Each  
person values his earthly life and tries  
to prolong it.

But life is not in our hands, and only  
one who knows this accepts the Lord  
Jesus Christ as the Source of Life. One  
who drinks from this Source lives not  
only in this temporal, earthly abode,  
but beyond the grave as well. To some  
the Lord gives eternal repose and they

remain silent before us while others  
speak after their death, as St. Nikita  
does. He teaches, exhorts, heals, com-  
forts and gives spiritual guidance.

How easy it is for one who believes  
to receive the Lord Jesus Christ, how  
easy to drink from the Source of Eter-  
nity and through this attain immortal  
life! And how few there are who see  
the Light in the Light of Christ and  
value It rather than the reflection of  
temporal, earthly prosperity. We can  
obtain bliss through faith in our Lord  
Jesus Christ and St. Nikita now prays  
to God and calls on all of us to enrich  
ourselves with the wealth of this faith  
which enriches a person spiritually; for  
only this treasure goes with a person  
beyond the grave into Eternal Life.

Thus the ministry of St. Nikita shines  
before us and we, seeing and hearing  
our saint, glorify the Heavenly Father.  
Amen.

The Feast of St. Nikita of Novgorod, Janua-  
ry 31 / February 13 († 1108).

**Metropolitan ANTONIY**  
of Novgorod and Leningrad



## The Feast of St. Feodosiy of the Caves

In the Name of the Father, and of the Son, and of the Holy Spirit.

*"We praise thee, O holy father Feodosiy! We revere thy holy memory, thou, who exhortest the monks and talkest with the Angels!"*

For almost nine hundred years now the Holy Church has been glorifying the name of one of the heavenly patrons of the Land of Russia—St. Feodosiy of the Caves. For our Church, St. Feodosiy is not only a great saint who loved Christ from infancy with an ardent soul richly endowed by God. For us he is more than a great ascetic who laboured ceaselessly over his heart. He is a great hegumen of the Land of Russia, one of the founders of Russian monasticism.

At the start of Christianity in Russia, St. Feodosiy raised a sturdy monastic family which abounded in spiritual feats and love—"in our memory they shine like stars and illumine our souls which turn to him".\*

With courage beyond his years, the youth, filled with a desire to transfigure his soul and lead a life of prayer, left secretly his native town of Kursk and set out for the capital city of Kiev. There, on Berestova Hill, in the poor cave of St. Antony, Feodosiy received through him the blessing of the Holy Mountain.

Not many years had passed since the Baptism of Russia by Prince St. Vladimir, Equal to the Apostles. The people, who were baptized without fully comprehending it, trusting in their prince who had declared: "Who will not be baptized is against me", needed some-

one who could reveal by his personal example, by his spiritual beauty of soul, the great Teaching of Christ. And just as young Feodosiy, having once seen St. Antony did not want to leave him, so, too, the people, from all walks of life, began to trek to them both—men of position, who had exchanged their worldly wealth for the narrow confines of the cave, as well as pure souls from among the common folk. For a city that is set on an hill cannot be hid (Mt. 5. 14). Ye are the salt of the earth... ye are the light of the world (Mt. 5. 13, 14), the Lord said this primarily about them, the holy ascetics.

When St. Antony retired into seclusion he appointed the most conscientious monk, Feodosiy, hegumen in his place.

St. Feodosiy as one who had himself experienced the perfidious action of the "seeds of corruption" in the human heart, "with tears in his eyes urged the brethren, not as their mentor but as their servant": "The grace of the Holy Spirit and the prayer of the Most Holy Theotokos have gathered us together in this cloister to live in unanimity, single-mindedness, and one will.... But we desire free will too much... Can I keep silent, not groan? If it were possible I would speak every day and with tears beg you on bended knees!"

St. Feodosiy received from Constantinople the Rule of St. Theodosius of Studios. "My brothers, fathers and spiritual children," he continuously admonished the monks, "God-gathered as

\* Quotations from St. Feodosiy's homilies, here and elsewhere, are from: *Works—Department of Ancient Russian Literature*. Moscow-Leningrad, 1947, Vol. V, pp. 173-183.



sembly, Christ's beloved flock... let us apply ourselves, as to the ladder, to the tradition of the great and divine St. Theodosius of Studios."

St. Feodosiy knew full well how difficult it was for the monk, who had delivered himself with joyous determination into God's hands, to forego his will to the very end. The first compiler of the *Life* of the Hegumen of the Kiev-Pechery Lavra St. Nestor the Chronicler recounts the following occurrence. One impatient brother left the monastery time and again, but always returned. St. Feodosiy invariably received him back with love. Finally, this brother upon returning laid at the feet of the hegumen all that he had gained in the world from his earnings as a tailor. The saint said to him: "If you want to be perfect throw all this into the fire, for these are the fruits of your disobedience." The brother burned his gains and never left the monastery again.

Love is the principal fruit of a Christian's spiritual endeavour and the aim of the monastic act. St. Feodosiy's whole life, just as of the brethren, was service in the name of love. Love made him defend the offended and unfortunate against the injustice of those in power. Love of the Motherland made St. Feodosiy denounce fearlessly the princes responsible for the internecine wars. It is said in his *Life* that the saint could not look upon the unfortunate, the poor, and the sick, without weeping. "How wonderful it would be to feed the unfortunate and the wanderers with our labour!" he told the brethren. He built near the monastery a home and a church dedicated to St. Stephen the Protomartyr, where the blind, the lame and beggars could re-

ceive sustenance and spiritual support. Every Saturday a wagon loaded with food was sent to the prisons.

During Lent, when he retired into seclusion, St. Feodosiy sent encouraging notes to the brethren: "Rejoice in your love! You saw my infirmities and yet you did not reject my words of exhortation when I left you, but fulfilled them zealously." "Endeavour, toilers, endeavour! Receive the crown of your patience, Christ awaits the day when we shall come to Him! Let us light our lamps with love and obedience, meekness and humility and meet Christ with faces unashamed!"

St. Feodosiy founded the Russian Thebaid—the school of monasticism which St. Antony of the Caves had perceived on Mount Athos and in the Orthodox East. Four hundred years later, St. Iosif of Volokolamsk (†1515) wrote about this assembly of Russian ascetics: "Since the day that the grace of Christian enlightenment had come to Russia, many bishops, saints, miracle workers and standard-bearers have risen on golden wings from this land to Heaven." \*

Entreating him for his prayers and intercession before God, let us impress in our hearts St. Feodosiy's call to us: "Thus, my brethren, maintaining among ourselves sincere love, let us accept the pure law of our Benevolent God and observe His holy commandments, keeping vigil and praying ceaselessly for the whole world, and may we, through this, win the Kingdom of Heaven in Christ our Lord." Amen.

Archpriest ALEKSANDR DRONOV

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\* *The Enlightener*. The work of our Father Iosif of Volokolamsk. Kazan, 1882, p. 13.



# PEACE MOVEMENT

CHURCH FOR SOCIETY

## Second General Assembly of the Latin American CPC

The meeting of the Second General Assembly of the Latin American CPC took place from May 26 to June 1, 1982, in the capital of Nicaragua, Managua. Its theme was "Christian Movement for Peace, Independence and Progress of Nations". The representatives of different Christian confessions participated. The International CPC sent a delegation to the meeting of the General Assembly composed of: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee; the Rev. Dr. Lubomir Miřejovsky (ČSSR), CPC General Secretary; Archimandrite Sergiy Fomin, CPC Deputy General Secretary, representative of the Russian Church at the CPC; the Rev. Crispin Mazobere from Zimbabwe, and S. G. Gordeyev, an interpreter of the Department of External Church Relations of the Moscow Patriarchate.

The International CPC delegates arrived in Managua in the morning of May 24. They were welcomed at the airport by: Sisto Uola, Director of the International Department of the Nicaraguan Evangelical Committee for Inter-Religious Aid (SEPAD); Sergio Arce-Martinez (Cuba), Vice-President of the International CPC; Nicaraguan radio and TV reporters. The head of the delegation, Metropolitan Filaret, informed them of the purpose of the delegation's visit. The interview and welcome at the airport were shown over TV in the evening programme. There, at the airport, Metropolitan Filaret had a talk with Archbishop Andreas di Montezemolo, the Apostolic Nuncio in Nicaragua.

That same day the Soviet members of the delegation were received by Yu. F. Pariyonov, Chargé d'Affaires of the USSR in Nicaragua.

On May 26, the delegation of the International CPC, accompanied by the Rev. Dr. Raul Fernandes Ceballos (Cuba), paid a visit to the Archbishop of Managua, Monsignor Miguel Obando Bravo.

The official opening of the Second General Assembly of the Latin American CPC took place in the evening. It was attended by the representatives of the government and public, members of the Sandinist Front, and of the diplomatic corps, as well as by the Archbishop of Managua's personal representative. Prof. Joel Gajardo read a paper at the opening of the assembly and presided over the solemn meeting. The leadership of the Latin American CPC and the members of the International CPC delegation sat in the presidium. J. Ordonez (Costa Rica), President of the Latin American CPC, greeted the gathering. Metropolitan Filaret and the Rev. L. Miřejovsky also delivered speeches of greeting. Metropolitan Filaret's speech was published in the papers and commented upon over the radio and TV. On behalf of the Nicaraguan Government and the leadership of the Sandinist Front, the assembly was addressed by Commandant Doris Tegerin, Chairman of the Nicaraguan Peace Committee.

Work on May 27 began with prayer, which was read by Gustavo Parajon, SEPAD Chairman. The Puerto Rico National Committee prepared reflections on biblical themes which were read every day by Prof. Louis Rivera (Puerto Rico), member of the CPC Working Committee. With a minute of silence the participants honoured the memory of the Latin American CPC mem-

For information on the Second Assembly of the Latin American CPC see *The Journal of the Moscow Patriarchate*, 1982, No. 8, p. 50.





St. NIKITA the Bishop of Novgorod

(†January 31, 1108)

Icon painted by Archbishop Sergiy Golubtsov (†1982)

See p. 37



January 30, 1983. The Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen and the hierarchs consecrating Archimandrite Sergiy Bishop of Solnechnogorsk



January 30, 1983, after divine service in the Patriarchal Cathedral of the Epiphany. Right to left: Archbishop Iov of Zaisk; Archbishop Pitirim of Volokolamsk; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; His Holiness Patriarch Pimen; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Yuvnaliy of Krutitsy and Kolomna, Archbishop Platon of Sverdlovsk and Kurgan, and Bishop Sergiy of Solnechnogorsk





Metropolitan Sergiy of Odessa and Kherson with the pilgrims from the GDR, and the clerics and parishioners of the Church of the Ascension in the village of Nerubaiskoe, after Divine Liturgy on October 10, 1982



Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, celebrating Divine Liturgy on October 14, 1982, in the Church of St. Mary Magdalene, Equal to the Apostles, in Weimar (GDR)





August 28, 1981. Metropolitan Aleksi of Tallinn and Estonia, Bishop [now Archbishop] Agafangel of Vinnitsa and Bratslav, and Bishop Khrisant of Kirov and Slobodskoi during divine service on the Feast of the Dormition of the Most Holy Mother of God at the Pukhtiitsa Convent of the Dormition



September 3, 1981. Metropolitan Aleksi of Tallinn and Estonia with the clerics of the Tallinn Diocese, and the Mother Superior of the Pukhtiitsa Convent of the Dormition, Hegumenia Varvara, after Divine Liturgy in the Cathedral Church of St. Aleksandr Nevsky in Tallinn



FOR THE 425th ANNIVERSARY OF THE INVENTION OF THE  
RELICS OF ST. NIKITA



above: Icon above the tomb of St. Nikita [relics invented on April 30, 1558] in the St. Nicholas Chapel of the Church of St. Philip the Apostle in Novgorod. Below: St. Nikita's tomb

See p. 13





St. FEODOSIY, the Hegumen of the Kiev-Pechery Lavra

*Fragment of the Pecherskaya-Svenskaya Icon of the Mother of God, 1288*



FOR THE 175th ANNIVERSARY OF THE BIRTH



His Grace Bishop IGNATIY Bryanchaninov

*Portrait painted in 1982 by Hegumen Zenon  
of the Trinity-St. Sergiy Lavra*



Sts. SERGIY and NIKON of Radonezh

*16th century shroud*



ers who had passed away since the First General Assembly. The agenda and regulations of the assembly were adopted. The delegates elected the drafting commission, nomination committee, the commission on correcting the Rules of the Latin American CPC and coordinators.

Erico Blandon, member of the Nicaraguan Peace Committee, read the paper on the achievements of the Nicaraguan revolution; he recounted the history of the foundation of the Sandinist Front, described the personality of General Augusto Sandino, and spoke about the revolutionary process in the country.

The members of the International CPC's delegation greeted the assembly and spoke of the perspectives of the movement. The delegates of the Latin American CPC highly assessed the activities of the International CPC and expressed their unanimous opinion that it was necessary to work in close contact with it, and their gratitude for the help accorded the continental organization.

Those taking part in the activities of the CPC international commissions shared their impressions of the life of the Churches in socialist countries.

In connection with the natural calamity suffered by the Nicaraguan people, the assembly adopted the Document of Solidarity with request for material aid to the victims of the flood and sent it to Churches and organizations on all continents.

The morning prayer on May 28 was read by Metropolitan Filaret of Kiev and Galich.

Of great interest were the speeches of delegates from Puerto Rico, Guatemala, Costa Rica, El Salvador and Chile, who spoke of the situation in their countries.

Mr. Lett, the representative of the Caribbean Council of Churches, spoke of the economic and political situation in the island countries and expressed the hope that contacts between the Latin American CPC and the Caribbean Council of Churches would widen and strengthen.

A press conference was held in the course of the assembly. It was attended by radio and TV correspondents, the

Nicaraguan government press and foreign journalists.

The sessions on May 29 began with a prayer for Archbishop Romero y Galdamez. Ikazo Manero, journalist from Mexico, read a paper on the important role played by Christians and Churches in the movement for national liberation in many countries of Latin America.

The delegation of the International CPC, accompanied by the Rev. Raul Fernandes Ceballos, was received by R. Nunyes, Secretary of the Sandinist Front. During the friendly conversation, the secretary expressed satisfaction with the results of the Moscow World Inter-Religious Conference and highly assessed the moral aid given to Nicaragua by the International CPC.

In the evening, Commandant Doris Tegerin, Chairman of the Nicaraguan Peace Committee, gave a reception in honour of the leadership of the Latin American CPC and the delegation of the International CPC. Members of the government and representatives of the Sandinist Front were present. Commandant Doris Tegerin, J. Ordonez and Metropolitan Filaret exchanged greetings.

On Sunday, May 30, the delegation of the International CPC attended the divine service in the Episcopal Church of All Saints. Because it was Pentecost (in accordance with the Western calendar), the Sacrament of Baptism was administered that day. After the divine service, the community gave a repast to mark Mother's Day. Then the delegates visited a Baptist church and a hospital as well as the school where the children from flooded areas were staying. They were also celebrating Mother's Day and held a meeting during which Metropolitan Filaret addressed the children and wished them to become worthy citizens of their free country and dedicated Christians.

This day concluded the proceedings of the Latin American CPC's General Assembly. The Continuation Committee was elected at the plenary session. Dr. Raul Fernandes Ceballos, the oldest member of the International CPC, was elected honorary president of the Latin American CPC. That same day, at its

first meeting, the Continuation Committee elected the president and secretary of the continental movement, Prof. Louis Rivera and Izmael Madruga (Cuba).

The Second Assembly adopted the following documents: the Appeal to the Churches of Western Europe and North America; Declaration of Solidarity with the Nicaraguan Government and People; Statement on the Problems of the Caribbean Statement on Events in Guatemala, Statement on Events in El Salvador, and Statement on Events on Islas Malvinas. These documents reflect the discussions and assessment of the international and continental situation from the Christian point of view.

The official closing of the Second General Assembly of the Latin American CPC took place in the evening of May 31. The assembly received numerous greetings from international organizations, heads and government members of a number of countries, from the leadership of the Liberation Fronts of El Salvador, Guatemala, Honduras, and

from well-known continental public and religious figures.

During his stay in Nicaragua, Metropolitan Filaret gave several interviews to the correspondents of the Nicaraguan government and public press, radio and television. He informed them of the life of the Churches and religious communities in the USSR, spoke of their historic path and experience, answered the questions regarding the believers' attitude to revolutionary reforms and participation in them, the life of the Church under socialism, and the role of the Church in the peace movement.

In the morning of June 1, the International CPC delegates left for Moscow. At the Managua Airport they were seen off by Sisto Uola, Dr. Sergio Arce-Martinez, and staff members of the USSR Embassy headed by Yu. F. Parfyonov, Chargé d'Affaires of the USSR in Nicaragua.

Archimandrite SERGIY  
(Now Bishop of Solnechnogorsk)

## Annual Meeting of the Rostov Diocesan Clergy

On December 28, 1982, the annual meeting of the clergy of the Rostov Diocese was held at the Rostov Diocesan Administration. It was chaired by Metropolitan Vladimir of Rostov and Novocherkassk.

Metropolitan Vladimir opened the meeting and read the message from His Holiness Patriarch Pimen and the Holy Synod on the 60th anniversary of the Formation of the USSR. The Vladyka congratulated all those present on the anniversary.

Then G. A. Lesin, Chairman of the Rostov City Commission of Assistance to the Soviet Peace Fund, lectured on the importance of the Soviet Peace Fund and the participation of the regional population in work contributing to it.

E. L. Nazarov, a lecturer of the *Znaniye* Society, spoke about our country's consistent peace policy aimed at preserving and strengthening peace on Earth.

Metropolitan Vladimir read the paper on the results of the World Conference:

"Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". He stressed the great significance of the World Conference and its final documents.

In their speeches the members of the clergy expressed approval of our Church's patriotic service and peace-making, as well as of the final documents of the World Conference. Archpriest Vasilii Zagreba, Secretary of the Diocesan Administration, said: "We, the believers, approve the final documents of the conference and, in our turn, will do our best to contribute, as much as possible, to the cause of protecting the sacred gift of life on Earth." All the speakers unanimously spoke of the need to intensify today our common prayer to the Lord for peace.

At the suggestion of Metropolitan Vladimir telegrams were sent to His Holiness Patriarch Pimen, and to V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR, Council of Ministers.



# The 40th Anniversary of Breaking the Leningrad Blockade

On February 3, a solemn meeting devoted to the 40th anniversary of breaking the Leningrad blockade was held at the Leningrad theological schools.

Before the meeting, a panikhida was held by an assembly of the academy clergy for the victims of the Leningrad blockade in the church of the Leningrad Theological Academy and Seminary. It was led by His Grace Archbishop Kirill of Vyborg, Rector of the LTA and LTS. Vladyka Kirill preached a sermon before the panikhida.

The solemn meeting opened afterwards in the assembly hall of the academy. In his opening address, Archbishop Kirill stressed again the significance and importance of the event being marked.

Then N. M. Lopatin, a representative of the *Znanie* Society, read a lecture on

the heroism of the people of Leningrad during the blockade. Sergei Pavlov, a 4th-year LTA student, read the paper "Church Life in Leningrad During the Blockade of 1941-1944".

The solemn meeting was attended by Metropolitan Antoniy of Leningrad and Novgorod. Prof. N. D. Uspensky and N. F. Pavlyuchyuk, helper to the assistant rector of the LTA and LTS, recalled the difficult days in besieged Leningrad. They were heard with deep attention. Then Archbishop Kirill read out the names of the LTA and LTS staff members who had lived and worked in the besieged city during the war. Metropolitan Antoniy presented them with memorial gifts and congratulated them on the anniversary. Vladyka Antoniy delivered the closing speech.

## Dr. H. Bassarak's Jubilee

The Ecumenical Symposium on Peace Problems was held on February 2, 1983, in Berlin, at the Humboldt University, on the occasion of the 65th birthday of Prof. Dr. Herchard Bassarak. Theologians of different confessions from the GDR, the Netherlands, the USSR, the FRG, the CSSR and West Berlin took part in the symposium. Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, read a paper on the problems of the Church's peacemaking.

Telegrams of congratulations were sent to Dr. Bassarak by His Holiness Patriarch Pimen of Moscow and All Russia and by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Rela-

tions. His Holiness Patriarch Pimen awarded Dr. H. Bassarak the Order of St. Sergiy of Radonezh, 2nd Class, it was presented by Bishop Sergiy of Solnechnogorsk, CPC Deputy General Secretary.

On February 3, the jubilarian was officially congratulated by the religious workers and representatives of the Berlin public. The GDR Peace Committee awarded, on behalf of the World Peace Council, Dr. H. Bassarak the Joliot-Curie Gold Medal. Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, greeted the jubilarian on behalf of the exarchate's staff.

Prof. H. Bassarak gave a dinner in honour of the foreign guests who had arrived for the celebrations.



# ORTHODOX SISTER CHURCHES

## Canonization of Archbishop Simeon of Thessalonica

On December 1, 1980, the Holy Synod of the Church of Hellas, upon considering the letter from Metropolitan Panteleimon of Thessalonica addressed to His Beatitude Archbishop Seraphim of Athens and All Hellas petitioning for the canonization of Archbishop Simeon of Thessalonica, inscribed his name in the catalogue of saints for his righteous life and services rendered to the Holy Church and the Orthodox Faith.

The Mother Church of Constantinople by her Patriarchal and Synodal Act of April 14, 1981, decreed that St. Simeon the Archbishop of Thessalonica be commemorated annually with hymns and *enkomia* (Greek: "praises") on September 15.

St. Simeon of Thessalonica was born in 1370 in Constantinople. In the hymns composed by him later, he describes St. Simeon Metaphrastes, the ecclesiastical writer and compiler of numerous *Lives* of saints, canticles and prayers, as his "compatriot". Nothing is known of the family of St. Simeon. In Constantinople he received a brilliant education, having studied theology and philology.

St. Simeon was a disciple of Sts. Callistus and Ignatius Xantopoulos, judging by the feeling of spiritual closeness to them when he writes about them in his work *The Dialogue*. He was evidently very young when he was professed by St. Ignatius. Their spiritual affinity is attested by a letter of Simeon "To a Certain Hieromonk". He was professed under the name of Simeon presumably in honour of St. Simeon Metaphrastes whom St. Simeon of Thessalonica deeply venerated.

St. Simeon regards monasticism as the highest form of Christian life. He wrote two treatises on monasticism, one



**St. Simeon the Archbishop of Thessalonica.**  
Miniature to the Vatopedi Manuscript, 1763

of which is dedicated to the monks of the Great Lavra on the Holy Mountain, the other to Andronicus Palaeologus, the ruler of Thessalonica.



At the age of about 30, St. Simeon was ordained presbyter. In his treatise *The Dialogue* he stresses that a cleric must be 30 years of age to be ordained presbyter. St. Simeon himself aspired to be and called upon others saying that a priest should be "so righteous that he could conduct services every day".

In Constantinople, St. Simeon became a teacher of priests. He wrote: "It is a blessing to expound the Orthodox teaching to people, otherwise it is better to die".

Around 1415-1416, St. Simeon was consecrated Archbishop of Thessalonica. St. Simeon's hierarchal ministry coincided with an extremely hard period in the city's life. External danger—the attacks by the Osman Turks—kept the residents of Thessalonica in constant anxiety and inflicted unbearable hardships upon them. They suffered from famine and disease; their life was disrupted by internal dissensions: "envy and hatred reigned supreme" and "hence—abuses, schisms and insane enmity, one against another". St. Simeon publicly condemned moral vices particularly castigating those who were ready to betray Thessalonica, hoping to get rich, to acquire "horse and himation" and win power over others. St. Simeon's devotion to the Orthodox Faith and Christian moral principles was so inflexible and his speech so downright that those in favour of compromise agreements with the Osmans left him. Enmity and scorn amongst this section of the flock evoked feelings of bitterness and sorrow in St. Simeon, he complained that he was the target of reproaches and insults: "Everyone insults and abuses us, but we bless them, and being persecuted, we bear it with patience or control ourselves with an effort; we are offended by those for whose sake we are acting...."

St. Simeon's naturally poor health suffered greatly from famine and enemy sieges, which he endured alongside his people. Half the time he stayed in Thessalonica he administered his diocese from his sickbed. According to his own words he was hovering between life and death, observing the endless suffering and torment.

In June 1422, while seriously ill, St.

Simeon decided to leave Thessalonica; he intended to reach the Holy Mountain by land, thence to proceed to Constantinople by sea in order to defend there the interests and security of the Thessalonians. However, he failed to carry out his plans of reaching the capital, for at the time he was journeying towards the Holy Mountain the troops of Murad surrounded Constantinople and laid siege to it.

Regarding the surrender of Thessalonica to the Venetians in 1423, St. Simeon writes: "Grieved by the many misfortunes and torments I lay as though on my deathbed, and yet, bedridden though I was, I objected and did not agree with the negotiations that had started."

St. Simeon was for his people a comforter sent by God and a courageous spiritual leader. He strove to ease his people's misfortunes, to raise their spirits. The saint believed that God would miraculously save the city through the intercession of St. Demetrius of Thessalonica the Great Martyr and heavenly patron of Thessalonica, if only the inhabitants would repent and pray to Him. At every opportunity St. Simeon reminded them that it was far worthier and in accordance with God's will to fight to the very end than to surrender willingly into slavery to the conquerors.

St. Simeon was compassionate and warmhearted. He was noted for his deep humility, his generosity and tireless care of his flock, his staunchness and strength of spirit, and ardent love for Orthodoxy and his country.

St. Simeon is the author of about forty major and minor works; among them are many hymns and prayers to saints, interpretations of divine services, theological treatises, sermons and letters. He also edited the Rule of the Church of St. Sophia. Many works of St. Simeon are dedicated to various people even to those in distant places. It shows that he had great authority in the Orthodox world of that time. St. Simeon of Thessalonica is an ecumenical teacher who can be worthily compared to the great Fathers of the Early Undivided Church. The works of St. Simeon contain true Orthodox teaching, distinguished by deep spirituality

and loyalty to the traditions of the Holy Fathers which he presented vividly and in a new light while striving to renew Church life. He loved and took great interest in liturgics. He expounded and personally compiled divine services, and took great care that the Church Rule and reverence be observed in the Houses of God. St. Simeon conveyed his love of divine services to the believers. Through participation in Divine Liturgy and other Sacraments he called on the people to communion with God.

St. Simeon died in 1429, six months prior to the capture of Thessalonica by the Osman Turks. His unexpected death orphaned everybody for they were deprived of a truly good pastor, a God-sent intercessor.

In the first years after his death the clergy and people entitled him "blessed and a saint" for his devout service, for the image of Christian virtues manifested by him. Half a century later he was commemorated locally in Thessalonica.

In the Orthodox world St. Simeon was primarily known for his theological works. Metropolitan Meletius Geographos of Athens wrote that Archbishop Simeon of Thessalonica was a man of irreproachable and righteous life and comparable to the Fathers of the Church. The complete works of the saint have been recently published. The historical works of Simeon of Thessalonica came out in 1979; on dogmatics and against heresies—in 1981, and on theology—in 1982. The publications of theological works of St. Simeon with an introduction by David Balfour (Orthodox cleric, graduate of Athens University) belong to the series: "Selected Works of the Vlatadon Monastery (*Analekta Vlatadon*, No. 34), which is edited by the professor of patrology, P. K. Christu, Head of the Patriarchal Institute of Patristic Studies at Vlatadon Monastery in Thessalonica. Prof. Ioan-

nis Phundulis, of the Aristotle University in Thessalonica, redacted the liturgical works of St. Simeon in 1982. A critical edition of the complete works of St. Simeon, Archbishop of Thessalonica, was carried out under the guidance of D. Balfour.

On the promulgation by the Constantinople Patriarchate of the Patriarchal and Synodal Act decreeing the annual commemoration of St. Simeon, the Thessalonian Metropolitanate held special celebrations in his honour in 1981. The order of service to the saint was held in all the churches; it was compiled by the hymnographer of the Great Church of Christ, monk Gerasimos Mikroyannanitis of Athos. On May 3, 1981, the Sunday of St. Thomas, Metropolitan Panteleimon of Thessalonica led the solemn Divine Liturgy in the Cathedral Church of St. Sophia the Wisdom of God in Thessalonica in which St. Simeon had served and preached. From May 3 to 7, 1981, a liturgical congress dedicated to St. Simeon was held; it was attended by prominent Greek and foreign scholars who had studied the life, works and influence of the saint on the liturgical life of the Church. The main report was delivered by Prof. P. K. Christu at the congress held in the Cathedral Church of St. Sophia the Wisdom of God in Thessalonica.

The celebration of the first Feast of St. Simeon of Thessalonica was held in Thessalonica on September 15, 1981; the churches were crowded with worshippers; scholarly symposiums were also held.

(Based on the Greek Church press publications: magazine **Gregory Palamas**, 1981, August; the newspaper **Ekklesiastiki Oliphia**, 1981, Nos. 111, 113; 1982, No. 139/140; 1983 Calendar of the Church of Hellas).

Hieromonk ANDRONIK

Trinity-St. Sergiy Lavra





## The Conferment of the Degree of Doctor of Theology "Honoris Causa" on Metropolitan ALEKSIY of Tallinn and Estonia

The Jan Amos Comenius Theological Faculty of Prague, ČSSR, passed a resolution, at a meeting on June 25, 1982, to confer the degree of Doctor of Theology *honoris causa* on Metropolitan Aleksiy of Tallinn and Estonia.

On November 11, 1982, Metropolitan Aleksiy arrived in Prague at the invitation of Prof. Dr. Josef Smolik, Dean of the Jan Comenius Theological Faculty.

Metropolitan Aleksiy was met at the Prague airport by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Prof. Dr. Josef Smolik, Dean of the Jan Comenius Theological Faculty, Archpriest Dr. Jaroslav Shvavsky, Chancellor of the Metropolitan Council of the Czechoslovak Orthodox Church, and Archimandrite Vladimir, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary. An official of the Soviet Embassy in Czechoslovakia, A. S. Berezin, was also present.

The same day Metropolitan Aleksiy paid a visit to His Beatitude Metropolitan Dorotej.

Metropolitan Aleksiy was then received by the Director of the Secretariat for Church Affairs in the Federal Government of Czechoslovakia, Dr. Karel Hruza, the Director of the Secretariat for Church Affairs in the Ministry of Culture of Czechoslovakia, Dr. František Elinek, and his deputy, Dr. Pavel Černý. His Beatitude Metropolitan Dorotej and Archimandrite Vladimir were also present.

In the afternoon His Beatitude Metropolitan Dorotej gave a reception in honour of Metropolitan Aleksiy. In the evening the Dean of the Theological



His Eminence  
Metropolitan Aleksiy of Tallinn and Estonia

Faculty, Dr. Josef Smolik, gave a dinner in honour of the important guest.

On November 12, Metropolitan Aleksiy had a meeting in the morning with the professors and lecturers of the Jan Comenius Theological Faculty in the professors' hall of the faculty. At the meeting he told them of his work at the Conference of European Churches and of the life of the Russian Orthodox Church.

At 10 p. m. the conferment of the doctorate took place in the assembly hall of the theological faculty. A hymn was

played on the organ, then the anthems of the Soviet Union and the Czechoslovak Socialist Republic.

The solemn meeting was opened by Dr. Josef Smolik. Among those present he greeted His Beatitude Metropolitan Dorotej, Patriarch Dr. Miroslav Novak (Hussite Church in Czechia and Moravia), General Bishop Dr. Jan Michalko (Lutheran Church in Slovakia), the Synodal Signor Dr. Milan Hajek (Evangelical Church of Czech Brethren), Cardinal Tomašek and Canon Vannek (Roman Catholic Church in Czechia), Archimandrite Vladimir, Canon Z. Adler, General Secretary of the Catholic peace organization in Czechoslovakia "Pacem in terris", deans and representatives of theological faculties in Czechoslovakia, as well as Dr. K. Hruza, Dr. F. Elinek, Dr. P. Černý, Dr. J. Jungo and the Deputy Director of the Secretariat for Church Affairs in the Slovakian Ministry of Culture, Dr. Jan Kmed.

Prof. Dr. Pavel Filipp read the *curriculum vitae* of Metropolitan Aleksiy, describing his ecclesiastical, theological, ecumenical activities and peacemaking. The assistant dean of the theological faculty, Prof. Dr. Amedeo Molnar conferred the degree. To the thunderous applause of the audience, Dr. Molnar presented Metropolitan Aleksiy with the degree of Doctor of Theology *honoris causa*.

The dean, Prof. Dr. Josef Smolik, warmly congratulated the new Doctor of Theology on behalf of the Jan Comenius Theological Faculty and wished him further success in his service of the Church and the world in theology, ecumenism and peacemaking. Metropolitan Aleksiy was congratulated by His Beatitude Metropolitan Dorotej and Dr. K. Hruza. They wished the new Doctor of Theology great creative strength in his efforts for the good of the Russian Orthodox Church and for the ecumenical, brotherly and peacemaking contacts with all the Churches.

Metropolitan Aleksiy made a speech and then read his paper: "Philokalia in Russian Ascetic Thought" (see p. 51).

Dr. Josef Smolik held a formal reception in honour of the new Doctor of Theology. Representatives of the Secretariat for Church Affairs of the Fede-

ral Government of Czechoslovakia, of both the Czech and the Slovak Ministries of Culture, and leaders and representatives of the Churches in Czechoslovakia were present at the reception, during which Metropolitan Aleksiy was warmly congratulated by Dr. F. Elinek; Prof. Dr. J. Smolik; Patriarch Dr. M. Novak; General Bishop Dr. Jan Michalko; Synodal Signor Dr. M. Hajek; the President of the Ecumenical Council of the Churches in Czechia, Bishop V. Kedron of the Silesian Evangelical Lutheran Church in Moravia; the Dean of the Theological Faculty of the Lutheran Evangelical Church in Bratislava, Prof. Dr. G. Gabriš; the Dean of the Jan Huss Theological Faculty in Prague, Prof. Dr. M. Salaika; Prof. Dr. L. Szema (Reformed Church in Eastern Slovakia), and many others. In their speeches they proffered Metropolitan Aleksiy their heartfelt wishes for great success in his service of the Church and in peacemaking. They noted that closer, many-sided contacts had recently been established between the Russian Orthodox Church and Churches in Czechoslovakia, brotherly meetings had become more frequent, and that this helped the Protestant Churches to know Orthodoxy more deeply and to participate together with the Russian Orthodox Church in ecumenical prayers and the struggle for peace.

Metropolitan Aleksiy cordially thanked the speakers for their kind words addressed to him and to the Russian Orthodox Church. He also expressed his gratitude to the dean, Dr. J. Smolik, and professors at the Jan Comenius Faculty for the high honour they had accorded him in conferring the degree of Doctor of Theology *honoris causa*. He then thanked warmly Dr. K. Hruza for his attention.

Metropolitan Aleksiy then turned to the Patriarch of the Hussite Church, Dr. Miroslav Novak, and presented him with the Order of St. Sergiy of Radonezh, 1st Class. His Eminence congratulated him cordially on behalf of His Holiness Patriarch Pimen and the members of the Holy Synod of the Russian Orthodox Church on his 75th birthday. Patriarch Dr. Miroslav Novak warmly thanked His Holiness Patriarch Pimen



and the members of the Holy Synod of the Russian Orthodox Church for the great distinction.

That same day, Metropolitan Aleksiy, accompanied by Archimandrite Vladimir, called at the Soviet Embassy in Prague and in view of the death of the President of the Presidium of the Supreme Soviet of the USSR, L. I. Brezhnev, observed a minute's silence in respectful memory of the deceased and signed the book of condolences.

In the evening, the General Secretary of the Catholic peace organization in

Czechoslovakia, "Pacem in terris", Canon Dr. Z. Adler, held a reception in honour of Metropolitan Aleksiy. Present at the reception were His Beatitude Metropolitan Dorotej, Dr. F. Elinek, Dr. P. Černý, and representatives of the Roman Catholic Church and of other Churches in Czechoslovakia. Canon Z. Adler and Metropolitan Aleksiy both delivered speeches at the reception.

In the evening, Metropolitan Aleksiy returned to Moscow.

Archimandrite VLADIMIR

**Speech by Metropolitan ALEKSIY of Tallinn and Estonia  
on Receiving the Degree of Doctor of Theology "Honoris Causa"  
from the Jan Amos Comenius Theological Faculty in Prague**

**November 12, 1982**

Deeply respected dean, Prof. Dr. Josef Smolik, and all this eminent assembly,

Allow me to express my deepest heartfelt gratitude to you, Dean Smolik, and to the professors of Jan Amos Comenius Theological Faculty for conferring on me the degree of Doctor of Theology *honoris causa*.

I want to thank Doctor Karel Hruza, Director of the Secretariat for Church Affairs of the CSSR Federal Government, for his warm and cordial welcoming address and high appraisal of my modest contribution in serving the cause of peace on our planet.

In his welcoming address he mentioned the name of Leonid Ilyich Brezhnev, the sad news of whose untimely demise was received with profound grief by all the citizens of the Soviet Union, the socialist community and all men of good will.

At this solemn moment, when I am being presented with the degree of Doctor of Theology *honoris causa* by the Jan Amos Comenius Theological Faculty in Prague, the news of the passing of our head of state, L. I. Brezhnev, causes great pain from the consciousness of irretrievable loss. L. I. Brezhnev was one of the most outstanding statesmen of our time. He traversed the long and glorious path of serving the interests of our people and our Motherland. He travelled the difficult roads of

war and knew from his personal experience how much grief and suffering and what losses war brings to people. In the years of peaceful construction he directed his inexhaustible energy towards the strengthening of international peace, security and cooperation among nations. So many peace initiatives were put forward by L. I. Brezhnev, as head of our state, and all with a single goal—to put an end to the arms race and rid humanity of the fear it experiences before the threat of a nuclear catastrophe!

L. I. Brezhnev was sincerely loved by our people, by all progressive humanity and by all men of good will, because they saw in him a true and convinced peacemaker. We are sure that the cause which L. I. Brezhnev served with such inspiration throughout his brilliant life, the preservation of peace, of life on our planet, the good of our great Motherland and our people, will live on, and that his shining example and brilliant work will inspire us to unflagging labour in the name of the bright ideals of peace, truth and life.

I cordially thank His Beatitude the Primate of the Orthodox Church of Czechoslovakia, Metropolitan Dorotej, for his heartfelt congratulations and high appraisal of my many years of ecclesiastical activity.

In the presence of the heads and representatives of the Churches in Cze-

choslovakia, the distinguished officials responsible for Church affairs under the CSSR Government, members of the teaching staff of the J. A. Comenius Theological Faculty, and the deans and theologians from other theological faculties, it is with deep feeling that I receive the degree of Doctor of Theology *honoris causa*. I thank you with all my heart for assessing so highly my modest ecclesiastical, theological, ecumenical and peacemaking efforts.

This great honour accorded me by the J. A. Comenius Theological Faculty, I ascribe to the Russian Orthodox Church, whose hierarch I am; it is my good fortune to be fulfilling, as far as in me lies, with my knowledge and abilities, the service designated to me by the Church Supreme Authority.

It is a great honour for me to receive this honorary degree from the J. A. Comenius Theological Faculty, which is renowned for its ecumenical and peacemaking traditions. The respected dean, Prof. Dr. Josef Smolik, and many professors of this faculty are making a great personal theological contribution to the solution of ecumenical and peacemaking problems.

Looking back along the path of my service of the Holy Church, I am happy that I have had and now have the opportunity to play an active role in ecumenical movement aimed at seeking paths to Christian unity. As one of the presidents of the Conference of European Churches, I have had and still have the joy—and for this I thank God—of beneficent and mutually enriching cooperation with many notable theologians, and ecclesiastical leaders in our great European ecumenical family, in the ranks of which an eminent place is held by the Heads, theologians, and representatives of the Churches in Czechoslovakia.

I always experience this joy of joint cooperation with my colleagues in Czechoslovakia in the course of our common task—serving the cause of international peace. Today there is no danger more real and more threatening to the future existence of humanity, of human civilization and life on our planet than the threat of a nuclear catastrophe. In the face of this danger to all humanity, all those to whom peace,

life on our planet and the future of the human race are dear should unite their efforts in order to stave off the threatening spectre of nuclear catastrophe hanging over the world today.

This degree of Doctor of Theology *honoris causa* presented to me is not only a great honour, but a great responsibility as well. In my future ecclesiastical, theological, ecumenical and peacemaking efforts, with the help of God, and for as many years of life and with as much strength as the Lord God grants me, I will strive constantly to the full extent of my powers to make my contribution to the further development of ecumenical brotherhood, mutual understanding and cooperation, to affirming the ideals of peace and averting the threat of nuclear catastrophe, so as to prove worthy of this high appraisal of my modest works.

Now, in accordance with tradition, it is incumbent on me to deliver a paper before this eminent assembly. I pondered over the theme of my paper for a long time before finally dwelling on that which I will permit myself to submit for your consideration.

As is known, the Russian Orthodox Church has entered a period of intense preparation for the celebration of the 1000th anniversary of the Baptism of Russ. Our remote ancestors received Holy Orthodoxy from the One Undivided Church of Christ in 988. In my paper I would like to dwell on the development of ascetic thought in the writings of our Russian theologians and demonstrate their succession from the first centuries of Christianity.

Knowing that the experience of Orthodox ascetics is not always comprehensible to our Western brothers of other confessions and ecumenical co-workers, I nevertheless chose this aspect of the spiritual perfection of man in Russian ascetic literature, as the patron of your theological faculty, Bishop Jan Amos Comenius (1592-1670), an outstanding theologian, humanist, philosopher and teacher, gave first place in his writings to the achievement of Christian moral ideals, preaching asceticism, calling for peace and love for all mankind, all of which is compatible with the spiritual experience of our Russian ascetics and theologians.



## Philokalia in Russian Ascetic Thought

Before expounding the theme, we must demarcate its boundaries. By "philokalia" we have in mind, in this instance, not the collection of ascetic works widely known in Christendom, but the very essence of this concept—love for spiritual beauty, the aspiration for and practical path to it.

Another preliminary observation concerns the sources feeding the theme being developed. The short time at my disposal forces me to confine myself to the witness of a very narrow circle of Russian ascetics, so that on the basis of their ascetic experience, insofar as it is expressed in their works, to explain at least some of the main points of the beauty to which they aspired and in contemplation of which lived numerous Christian ascetics of all times and nations. From the revelation of this ideal in Russian ascetic literature it will be possible to be convinced again of the continuity of the spiritual experience of Christianity for which *Jesus Christ the same yesterday, and to day, and for ever* (Heb. 13. 8); and that the life given by Him is open to all nations without exception.

It is very significant that the collection of the most authoritative ascetic works of the Holy Fathers of the Church has been called since the earliest days *Philokalia*,<sup>1</sup> which was never objected to by the ascetic fathers and was recognized by the Church, because the word expresses the very essence of their writings. From the Orthodox point of view it is quite understandable, for asceticism in Orthodoxy is conceived not as uncoordinated collection of various ascetic feats, the mortification of the flesh to allow the spirit to dominate it or to achieve ecstasy, but as a form of life indicated by Christ the Incarnate Son of God. Asceticism in Orthodoxy is called "the art of arts", "the skill of skills", it is the revelation of the beauty of God's image abiding in man although darkened by Sin. That is why God the Word Himself was made incarnate, suffered and rose from the dead in order to resurrect in man the image that was before the Fall. This means that Christ

with His Teaching and Life on Earth manifested to us the true New Testament asceticism, which reveals the full force of the beauty which exists hidden in each man and to the restoration of which the Christian Gospel calls all men. For this purpose man must acquire love for the Protobeautey, for God, and effectively realize it in his life.

If the essence of the Christian life may be defined as a unique spiritual "art" with which the beauty of the human personality is restored, and adorned with humility, love, chastity and the other virtues,<sup>2</sup> then it is of extreme importance to stress here the difference in principle between this inner "art" and the aestheticism of external human culture. In the former, beauty is the aim and essence of life, in the latter, it is only the envelope which far from always corresponds to its inner content.

What strikes us above all in studying the Russian ascetic heritage? It is its oneness with the spiritual experience of the holy ascetic fathers of the early days. The oneness testifies not only to the devotion of Russian ascetics to the Holy Tradition of Christ's Church, but to the spiritual greatness of the attainments of the holy ascetics of the first centuries of Christianity. It would be extremely interesting and important to trace this oneness on a wider scale of study, but such a work requires special research and is outside the scope of the present paper. We shall establish now only one important fact to us, from which we shall proceed expounding; the fact that spiritual beauty is not just an aspect of the holiness of the human spirit, or, the more so, of God the Spirit, but is holiness itself; that each virtue adorns man and that their totality in him, perfection in them, insofar as this is possible to man, reveals the full beauty of God's image; that patristic theology, including, naturally, the Russian, does not know any other aesthetic aspect of holiness than the moral and spiritual, for only the spiritual and ethical dignity of man determines the beauty of his

soul. Perhaps this is the reason why the term "beauty" is rarely met with in patristic writings. They speak constantly of virtues, of the spiritual path in life, its principles and dangers, while the spiritual beauty of man consists of a clean conscience, impassiveness, humility, love of God and one's neighbour. In other words, the Christian teaching on man's beauty is the teaching on the fruits of spiritual life both in the internal organization of man and in all his external actions. Proceeding from this understanding of beauty we can now consider the different aspects of the teaching concerning it in the works of Russian ascetics.

Obviously this is a vast theme for it touches upon all the aspects of a Christian's spiritual life. Therefore, in this paper we shall only sketch the outlines of the given subject.

What primarily characterizes the approach of the Russian fathers to the teaching about the beauty of man as God's image is the vivid contrast in their portrayal of the corporeal and the spiritual, the old and the new, the distorted state and the transfigured state of man by grace. The reason for their approach is obvious. On the one hand, man is already beautiful in his creation, according to the Creator's plan, and greater still after the Redemption as the receiver of the "supernatural"<sup>3</sup> state. On the other hand, man, having sinned, fell to the "unnatural" state, in which he abides to this day. This polarity in the reality of life and the reality of the ideal is what stimulates the Christian to realize the initial virtue which drives him to ascetic feats. The Kingdom of God, the ideal state of man, is attained not by a simple act of love and God's omnipotence, but by great exertion in order to achieve salvation (Mt. 11. 12). Moreover, without exertion, without compulsion, without endeavour, one cannot acquire a single Christian virtue.

Bishop Ignatiy Bryanchaninov (†1867) quotes the wonderful words of St. Isaac Syrus in confirmation of this thought: "The Lord in His wisdom deemed it meet that we eat spiritual bread in the sweat of our face. He ordained this not in anger, but so that

we do not suffer indigestion and die." And, indeed, the act of forcing oneself to do good and the repentance of sin free man from the power of Sin, change him and make him capable of receiving God's grace—which is all-healing and enlightening, and cleanses the beauty of the image from all unhealthy layers.

St. Tikhon of Zadonsk (†1783) points out: "One who, according to the Apostle's words, puts off *the old man, which is corrupt according to the deceitful lusts and... renewed in the spirit of [his] mind, puts on the new man, which after God is created in righteousness and true holiness* (Eph. 4. 22-24) beautifies his soul; that is to say, one who resists carnal desires and kills them becomes fit for virtues, casts off impurity, pride, envy, anger, malice, fury, miserliness, intemperance and other depravities and becomes vested in chastity, sanctity, humility, love for one's brother, patience, meekness and other virtues.... The soul is good and beautiful when it becomes comparable to the Heavenly Father in holiness, truth, mercy, righteousness, patience, meekness and other attributes."<sup>5</sup>

Bishop Feofan Govorov writes likewise: "Just as flowers will not grow in your flowerbed unless you plant and look after them, so, too, if you do not plant the seeds of virtue in yourself and do not look after them conscientiously they will not open in you and bless you in the future with a diversity of spiritual glory."<sup>6</sup>

What is a man like in his God-made soul? St. Tikhon of Zadonsk describes this as follows: "The beauty and dignity of man's soul is known from the fact that God our Creator impressed upon it His Divine Image. *So God created man... in the image of God created he him* (Gen. 1. 27). Oh, how wonderful and magnificent is the beauty and dignity of the soul! The soul of man is honoured and adorned with God's image! All things created are essentially wonderful and bear witness to the omnipotence and wisdom of God, but man alone bears the image and likeness of his Creator in his soul!"

Elsewhere he writes: "Below God but above all creatures is the human soul... honourable is the human soul, very precious and magnificent, because



the image and likeness of the Heavenly King is depicted in it.”<sup>8</sup> This magnificence of the soul is reflected in the body. “The beauty of the soul,” the saint says, “is discerned from the body of the man in which the soul dwells as in his home. Just see how beautiful is a youth endowed with a kind face and other natural gifts! If the body is so beautiful, the home and abode of the soul, how much more the beauty of the soul dwelling in it!”<sup>9</sup>

But what happened to man? What changes did Sin cause in his soul and body? To answer this briefly let us quote Bishop Ignatiy Bryanchaninov. In the first place, “Sin deprived man... of the knowledge... of the Truth,”<sup>10</sup> furthermore made him a slave to passions, distorting the very concept of good and evil.<sup>11</sup> Sin disfigured man, bringing disharmony into his whole being: “The heterogeneous parts comprising my being—mind, heart and body—have been split, disjointed and act discordantly, opposing one another... Such is my state! It is the death of the soul in a living body.”<sup>12</sup> Sin introduced into man a second nature, as it were, shutting out the beauty of God’s image in it,<sup>13</sup> so that “the nature of fallen mankind consists of a mixture of good and evil and continually generates actions in conformity to it.”<sup>14</sup> The consequences of Sin spread to the body: “Because of the Fall our body entered the same category as that of the body of animals.”<sup>15</sup> Similar thoughts may be found in all the Russian ascetic fathers so we need not repeat them here. It was important for us to show the point of departure from which the teaching about the *new man* (Eph. 4. 24) proceeded in Russian ascetic theology.

On the basis of the aforesaid we can formulate our fundamental question: What are the attributes of the man transfigured by Christ and how are they manifested in the world around him? These attributes just as their manifestation are extremely diverse and impossible to enumerate. However, by indicating some of them we may get a good idea of the Christian ideal of beauty, regarding which Bishop Ignatiy Bryanchaninov exclaims: “What ineffable beauty there is in the New

Adam, our Lord Jesus Christ!”<sup>16</sup> Christ is the Ideal Beauty for the new man, correspondingly the attributes of Christ form the essence of the true beauty of a Christian’s soul. We are speaking here, naturally, of spiritual attributes acquired by the Christian in the normal process of spiritual life, life according to the Gospel.

Continuing to illumine the path and content of the Christian’s spiritual life, I shall try to show the results of the path, that is, some of the fruits of the spirit, which comprise the incorruptible beauty of man that believes in God and lives according to His commandments.

St. Serafim of Sarov (†1833) defined the aim of Christian life as the gaining of the Holy Spirit. But the settlement of the Holy Spirit in man is conditioned by the purity of his heart (Mt. 5. 8; Wisd. Sol. 1. 4), his impassiveness, in other words, his victory over sins and vices which nested in his heart. The following sayings testify how necessary impassiveness is and how it adorns men. “Impassivity,” says Bishop Feofan, “is the heavenly chamber of the Heavenly King.”<sup>17</sup> “Impassivity is the resurrection of the soul before the resurrection of the body.”<sup>18</sup> “The pure in heart begin to see God while yet here”,<sup>19</sup> and therefore “it is characteristic of saints not to think evil of their neighbour”.<sup>20</sup> The Christian, purified through the fulfilment of the commandments and repentance, acquires a special peace of soul which unites again man’s whole being which was split by Sin.<sup>21</sup> “This peace and tranquillity,” according to Bishop Feofan, “is not an inert state of inaction, but a blissful state of peaceful life. Peace is the fruit of impassivity; impassivity restores man to his natural order and to his original relationship to all that exists”.<sup>22</sup>

One of the results of purifying the soul, which visibly beautifies the soul and body of man, is a special spiritual joy. St. Serafim of Sarov was always so filled with this unearthly feeling, that he met everyone with the Easter greeting: “Christ is risen, my joy!” He called everyone “my joy”. He behested that the only icon in his cell, the Mother of God “Tenderness” be called the “Joy of all Joys”. Indeed, “the

mouth speaks from the fullness of the heart". But is this joy in the saints something transient? No, on the contrary, "joy and rejoicing are natural for the soul which has felt the revival, felt the liberation from captivity in which Sin had held it".<sup>23</sup>

"The essential basis for a Christian's joy," writes Bishop Feofan, "is the renewal of fallen nature. Rebirth contains the seed of the new life according to the image of the Risen Lord (Rom. 6. 4). Beginning from this moment to live a new life, he frees himself more and more from the bonds of sinful corruptibility and is filled with a feeling of spiritual health. This feeling is almost the same as the feeling of resurrection. Hence the permanent joy of life in Christ".<sup>24</sup> Verily, "true virtue makes man happy".<sup>25</sup>

Of course, that which principally expresses the spiritual advancement of a Christian, whereby the holy ascetics lived within and with which they were "radiantly adorned",<sup>26</sup> is love of God and one's neighbour, love that shines with Divine Beauty. Here is the focal point of the *philokalia* of the ascetic fathers. Love contains within itself all the law and the prophets (Mt. 7. 12), the totality of perfection<sup>27</sup> (Col. 3. 14). It is perfect beauty for God Himself is Love (1. Jn. 4. 8). "St. John, having tasted the sweetness of love for the Lord, was filled with perfect tranquillity on its bosom. Love in itself is an advantage that cannot be compared to any other, it brings good with itself, there is nothing greater in Heaven or on Earth."<sup>28</sup>

But this greatest Christian virtue and beauty is gained not by tense feeling or the excitement of the nerves: "Love is born," writes Bishop Ignatyi, "from the purity of heart, a clean conscience, and unhypocritical faith."<sup>29</sup> Bishop Feofan says likewise: "To the degree the heart is purified, it loves God. A completely pure heart loves God absolutely."<sup>30</sup> A contemporary Russian ascetic on Mount Athos, Starets Siluan (†1938) writes: "To His chosen ones the Lord gives such great grace that they embrace with love the entire Earth, the whole world; their hearts burn with desire that men be saved and see glory of the Lord."<sup>31</sup>

An extremely interesting thought is expressed by Bishop Ignatyi on the ability for purity and absolute love, not only of the soul but of the body, of one who has been renewed through the Redemption. He writes that before the Fall "the body too was spiritual and holy". It became infected with corpulence and corruption as a result of the Fall; it became infected with animal desires because of the Fall. The Redeemer returned to it the ability to desire the spiritual.... It is natural for our body to love God."<sup>32</sup>

The Orthodox teaching that the body participates, inseparably from the soul, in the glory of the Christian, transfigured through ascetic feats, confirms the characterization of holiness as a spiritual power which illumines the faces of the saints during prayer. A sufficient example is the incident in the life of the world-famous St. Serafim of Sarov, described by N. A. Motovilov who was talking with the starets and witnessed it: "Then he grasped me firmly by the shoulder and said: 'Both of us are now, father, in the Spirit of God.... Why are you not looking at me?' I answered: 'I cannot because lightning is flashing from your eyes. Your face has turned brighter than the sun and my eyes ache with pain.'"<sup>33</sup>

There are many incidents described in the Russian *Lives* of saints, all of which gave Bishop Feofan reason to write: "The bodies of saints at moments of spiritual sublimity became illumined as the Saviour's was on Mount Tabor, this light was visible to others. Animals became tame on approaching them, smelling the fragrance of Adam's body before the Fall, so explain those who narrate this. This and similar things, for example, the development of sight to such an extent that things far off and hidden can be seen; of the ear—to the extent of hearing Angels singing; of the sense of smell—to the degree of smelling the odour of passion in a given thing; of motion—to be able to move to another place without leaving the one occupied; all this and the like, manifested by the grace-filled bodies of saints, do not belong to this age, but to a future one and testify only to



the fact that this present **body of ours**, in its ordinary state, is belittled in honour and glory.”<sup>34</sup>

The zealous striving of Russian ascetics after spiritual beauty and spiritual perfection wonderfully and harmoniously combine in themselves the two aspects of the feat, corresponding to the double—spiritual and physical—nature of man: the inner feat, called the act of the heart, and the external feat or physical act, which includes, as an important component, service to one’s neighbour, effective love for men. If *philokalia* on the spiritual plane is expressed as a desire to acquire such fruits of the spirit as *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23), then on the social plane it is manifested in sacrificial love for all around, for one’s country and all people.

To this latter aspect our country’s pious ascetics paid no less attention than to the former. The reason for this attitude towards Christian activity lies in the simple but important principle of Christianity, classically expressed by St. John the Divine: *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also* (1 Jn. 4. 20-21).

This thought of the Apostle is developed in various ways and contexts by Russian ascetics of the *philokalia*. “A sign of spiritual beauty,” writes, for instance, St. Tikhon of Zadonsk, “is witness of good deeds; unhypocritically proceeding from the heart.”<sup>35</sup> Bishop Feofan practically repeats the words of the Apostle: “Who loves God loves his brothers.”<sup>36</sup> “Who sincerely loves God, already loves his neighbour in God, and who sincerely loves his neighbour, already loves God.”<sup>37</sup>

How is this love for one’s neighbour manifested so that it makes man like unto God? Bishop Feofan answers: “By helping the poor, easing the burdens of the unfortunate, comforting those in distress, and visiting the sick—these are the true features of likeness unto God, for the sake of which eternal and blissful communion with God is promised.”<sup>38</sup> “Love is a

divine attribute, while generosity and goodness are human dispositions put into our nature and suppressible only by self. That is why to manifest them means to show oneself a man, while to breathe love means to reveal God in oneself, for *God is love*” (1 Jn. 4. 16).<sup>39</sup> He also writes: “The fruit of service to one’s country is as great as the reward for piety and virtue.”<sup>40</sup> And, “social and everyday works upon which depend the state of homes and society are God-ordained works and fulfilling them means doing God’s works.”<sup>41</sup>

We could cite many more sayings as well as narrate the social, patriotic and peacemaking deeds of Russian ascetics, these great citizens of the Russian land, witnessing to the profundity of their love for the ineffable and great Beauty, by contemplating which they lived, worked and taught. In my report, “Serving the World—in the Power of the Holy Spirit”, delivered at the 8th General Assembly of the Conference of European Churches on Crete in 1979, I dealt with this question in greater detail.<sup>42</sup> Here I would like to summarize what I have said as follows.

The Orthodox teaching on the beauty of the image of God in man is not speculative or philosophical, but instructive and practical, in many ways similar to the moral or even ascetic theology. The principal problem of this teaching is how to free the image of distortions caused by our sins, and how to struggle with them and vanquish them.

Concretely speaking, this theology consists of the description of the experiences of ascetics, the contemplators of beauty<sup>43</sup>, and proceeds not from an abstract interest in beauty, but from love of God as the Source of beauty and, naturally, from the great goal of true asceticism—while yet here on Earth, to adorn, transfigure, and liken unto God man seeking eternal salvation. “Here,” stresses Bishop Ignatii Bryanchaninov, “on the threshold, the image of God should be adorned completely with features and colours, to acquire the most perfect similarity to the All Holy and Perfect Original, and in the beauty and graciousness of this resemblance enter the chamber where the Original is inscrutably present.”<sup>44</sup>

<sup>1</sup> St. Basil the Great (4th century), for example, entitles Origen's catenae thus. The best known *Philokalia* translated into Russian is the five-volume *Dobrotolyubie*. "The word 'dobrotolyubie' translates," Bishop Feofan says in his introduction to his translation of the patristic collection, "the Greek title *Philokalia* which signifies 'love of the beautiful, the sublime, the good'" (4th edition, Vol. I, Moscow, 1905, p. III).

<sup>2</sup> On the oneness of the concepts "spiritual beauty", "purity of heart", "chastity" see the work by Father Pavel Florensky *The Pillar and Ground of the Truth*. Moscow, 1914, pp. 179-185, 268 and foll., especially in the letter "Sophia".

<sup>3</sup> St. Isaac Syrus. *Homilies on Asceticism*, Moscow, 1858, p. 27.

<sup>4</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. II, p. 58.

<sup>5</sup> *Tvorenia izhe vo svyatykh ottsa nashego Tikhona Zadonskogo*. (The Works of Our Father St. Tikhon of Zadonsk). 6th edition, St. Petersburg, 1899, Vol. II, pp. 164-165.

<sup>6</sup> Bishop Feofan. *Napominanie vsechestnym inokinyam o tom chto trebuetsya ot nikh inochestvo* (A Reminder for All Venerable Nuns of What Monasticism Demands from Them). 3rd edition, Moscow, 1908, p. 145.

<sup>7</sup> *The Works of Our Father St. Tikhon of Zadonsk*. 6th edition, St. Petersburg, 1899, Vol. III, p. 330; Vol. IV, p. 141; Vol. V, p. 34.

<sup>8</sup> *Ibid.*, Vol. IV, p. 360.

<sup>9</sup> *Ibid.*, Vol. III, p. 329.

<sup>10</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. I, p. 382.

<sup>11</sup> *Ibid.*, Vol. IV, p. 168.

<sup>12</sup> *Ibid.*, Vol. II, p. 122.

<sup>13</sup> *Ibid.*, Vol. I, p. 564.

<sup>14</sup> *Ibid.*, Vol. IV, p. 283; Vol. III, p. 23.

<sup>15</sup> *Ibid.*, Vol. III, p. 8.

<sup>16</sup> *Ibid.*, Vol. IV, p. 495.

<sup>17</sup> Bishop Feofan. *Put ko spaseniu* (The Path to Salvation). 7th edition, Moscow, 1895, p. 312.

<sup>18</sup> *Ibid.*, pp. 310-311.

<sup>19</sup> Bishop Feofan. *Na raznye sluchai* (On Various Occasions). 2nd edition, Moscow, 1897, p. 61.

<sup>20</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. II, p. 18.

<sup>21</sup> *Ibid.*, Vol. IV, p. 495.

<sup>22</sup> Bishop Feofan. *Psalm 118*. 2nd edition, Moscow, 1891, p. 472.

<sup>23</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. II, p. 324; Vol. III, p. 167.

<sup>24</sup> Bishop Feofan. "Interpretation of the First Epistle of the Holy Apostle Paul to the Thessalonians". In the book: *Tolkovanie Pervogo Poslania svyatogo apostola Pavla k Filippiytsam i Solunyanam* (Interpretation of the Epistles of the Holy Apostle Paul to the Philippians and Thessalonians). Moscow, 1895, p. 401.

<sup>25</sup> Bishop Feofan. *Kratkie mysli na kazhdy den goda, raspolzhenyye po chislam mesyatshev*

(Thoughts in Brief for Every Day of the Year According to the Calendar Months), 2nd edition, Moscow, 1894, p. 70.

<sup>26</sup> Troparion to St. Sergiy of Radonezh.

<sup>27</sup> Bishop Ignatiy writes: "Love... is composed of the plenitude of all the other virtues" (*Essays*. Vol. IV, p. 259).

<sup>28</sup> Bishop Feofan. *Bogougodnaya zhizn voobshche* (Life Pleasing unto God in General). 2nd edition, Moscow, 1899, p. 76.

<sup>29</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. II, p. 137.

<sup>30</sup> Bishop Feofan. *Pisma o khristianskoi zhizni* (Letters on Christian Life). Moscow, 1908, p. 22.

<sup>31</sup> Hieromonk Sofroniy Sakharov. *Staretsi Si-luan*. Paris, 1952, Part II, p. 153.

<sup>32</sup> Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. IV, p. 253.

<sup>33</sup> *O tseli khristianskoi zhizni* (The Goal of Christian Life). Sergiev Posad, 1914, p. 17.

<sup>34</sup> Bishop Feofan. *Tolkovanie Pervogo Poslania svyatogo apostola Pavla k Korinfiyanam* (Interpretation of the First Epistle of the Holy Apostle Paul to the Corinthians). 2nd edition, Moscow, 1893, pp. 586-587.

<sup>35</sup> St. Tikhon of Zadonsk. *Works*. St. Petersburg, 1899, Vol. III, p. 332.

<sup>36</sup> Bishop Feofan. *Psalm 118*. 2nd edition, Moscow, 1891, p. 457.

<sup>37</sup> Bishop Feofan. *Life Pleasing unto God in General*. 2nd edition, Moscow, 1899, p. 61.

<sup>38</sup> Bishop Feofan. *Thoughts in Brief for Every Day...* p. 57.

<sup>39</sup> Bishop Feofan. "Interpretation of the Epistle of the Holy Apostle Paul to the Colossians". In the book: *Tolkovanie Poslania svyatogo apostola Pavla k Kolossam i k Filemonu* (Interpretation of the Epistle of the Holy Apostle Paul to the Colossians and to Philemon). 2nd edition, Moscow, 1892, p. 197.

<sup>40</sup> Bishop Feofan. "Service to the Motherland", *Dushepolezny Sobesednik*, 1906, January, No. 1, p. 13.

<sup>41</sup> Bishop Feofan. *Chto est dukhovnaya zhizn i kak na neyo nastroit'sya?* (What Is Spiritual Life and How To Become Disposed to It?). 6th edition, Moscow, 1914, p. 179.

<sup>42</sup> *JMP*, 1980, No. 1; Section 7, "In the Power of the Holy Spirit" and Section 8, "Liturgy after Liturgy".

<sup>43</sup> St. Macarius of Egypt says that there is nothing more beautiful than the soul of man, neither in Heaven nor on Earth. Concerning the illuminated beauty of St. Macarius himself, the Fathers said: "He is like an earthly god" (Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1905, Vol. I, p. 424).

<sup>44</sup> Bishop Ignatiy Bryanchaninov. *Essays*, St. Petersburg, 1886, Vol. II, p. 129.

Metropolitan ALEKSIY of Tallinn and Estonia



## Christianity and Culture

### *Preface to the Article "Christianity and Culture"*

In many of his works Father Pavel Florensky touches on questions dealing with the cultures of various countries and epochs. He wrote about the Cretan-Mycenaean culture, about the cultures of the Middle Ages and of the Renaissance period. In a number of his works he subjects post-Renaissance civilization to criticism. Though calling its culture Christian, this civilization had in fact lost its spiritual sense. It is apparently no accident that the article, "Christianity and Culture", is addressed to the Western reader. Completed on June 4, 1923, it was published in 1924 in England (Florensky, Paul. "Christianity and Culture". *The Pilgrim*, 1924, Vol. IV, No. 4, pp. 421-437).

Father Pavel Florensky was known as a writer who, in just a few lines, could indicate the deviation of this or that confession from the teachings of the Orthodox Church. (For example: *The Pillar and Ground of the Truth*. Moscow, 1914, p. 723).

However, until now insufficient attention has been paid to the writings of Father Pavel Florensky in which he testifies to the closeness of Western and Eastern Christian cultures. "In speaking of Catholicism, it is usually forgotten that the Western Church *before* the Renaissance and *after* the Renaissance are two completely different things, that during the Renaissance the Western Church fell seriously ill, and after recovery she lost much, and although she acquired some immunity it was gained at the cost of distorting the very structure of spiritual life, and it is not clear is how the Catholic writers of the Middle Ages would have regarded post-Renaissance Catholicism. So Western European culture is precisely a product of Renaissance Catholicism..." ("Iconostasis", *Theological Studies*, No. 9, Moscow, 1972, p. 116.)

But this process was not limited to the West, it took place in the East as well. "Even if *nothing* were known about the history of the Time of Troubles, the icon-painting alone, just the folds of the garments would have been sufficient to understand the spiritual change that occurred between mediaeval Russ and the renaissance tsardom of Muscovy: in the icon-painting of the second half of the 16th century one can already sense the Time of Troubles as a spiritual disease of Russian society. But the recovery in the 17th century was only a restoration, or, as

we say in Russian, 'repair'; for the Russian people began a new life with the baroque..." (*ibid.*, p. 126).

In the article "Christianity and Culture", Father Pavel Florensky also points out that Christian culture in the new age proceeded along an unspiritual path, a path of withdrawal from God, and this was the main reason for the divisions that arose. "We must admit that it is not this or that difference in teachings, rites or ecclesiastical orders that is the true reason for the breaking up of Christendom, but the deep, mutual distrust basically in the faith in Christ, the Incarnate Son of God." But Father Pavel does not confine himself to criticism of Christendom. He points out the way to mutual trust, peace and sincere friendship among different confessions: "The unity of Christendom is possible only through 'change in the way of thinking' (*metanoia*) and careful consideration, above all, within the bounds of one's own confession."

Father Pavel Florensky's views on ecumenical problems were so much ahead of his time that it seems as if the article was just written. What made him write the article was the appearance in 1918 of the works by Moscow University Professor L. M. Lopatin: "Theses of the World Union for the Rebirth of Christianity" and "Theses of the Eastern Orthodox Church". Father Pavel Florensky attended Lopatin's seminar on philosophy from 1900 to 1904, while studying at Moscow University. "The exceptionally subtle mind of this philosopher, the generally Christian trend of his thought, the great respect which he enjoyed in life among the circles of Moscow society, most devoted to spiritual interests, and finally, his many years of deep reflection on questions of Christian Faith and his vast pedagogical experience compel us to give these theses our full attention," wrote Father Pavel Florensky in his commentary to the theses. However, without subjecting the theses to direct criticism, probably from a feeling of tact in relation to his late professor, Father Pavel wrote an article in which the "horizontal plane" of the theses was replaced with a "vertical" one.

The theme of the forthcoming 6th Assembly of the World Council of Churches in Vancouver, Canada,—"Christ—the Life of the World"—naturally, includes questions of the spiritual content of Christian culture. In working out these ques-

tions, the following article by Father Pavel Florensky, one of the earliest materials of the Russian Orthodox Church devoted to questions of the ecumenical movement, will be a definite contribution.

Hieromonk ANDRONIK

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1. The time, not so very long ago, is characterized by the greatest estrangement from the higher spiritual interests and integral spiritual culture. At the same time it is characterized everywhere by the awakening need for these and the awareness that mankind and its culture cannot fail to be splintered if they are not guided by the highest goals of the spirit. But humanity did not fall into this situation accidentally, or only yesterday, it was moving steadily in this direction for many hundreds of years, directing its greatest efforts, in the majority of cases without full awareness, towards the construction of walls between itself and the Source of Eternal Life. It is the very length of this path of decomposition that makes the ailment of humanity so serious, but then it permits us to clearly understand the nature of the ailment and thus hope for a cure.

2. There can be a direct and open rebellion against God, an attempt to declare oneself independent of God, and consequently, hostile to Him. This acute spiritual infection, which leads either to immediate death, or, on the contrary, passes quickly, leaves the soul with a feeling of profound bewilderment—how could such a rebellion have taken place? Chronic infections by the same poison also happen, then man, without admitting even to himself his estrangement from God, and even formally defending religion, strives virtually, step by step, to win away from religion the fields of its autonomy, and consequently, strikes out the corresponding aspects from religion as allegedly non-essential, having accidentally become a part of it in the course of history. One by one various aspects of humanity fall away from religion until, finally, the process reaches the basic truths of religious ontology, on which Christian morality is based.



**Father Pavel Florensky.**

Painted by V. A. Komarovskiy, 1924

When the awareness of this basis is lost as well, and religion is equated with morality, morality itself ceases to be a living thing and a vital inspiration of good, and is reduced to a set of external rules of behaviour, deprived of connections and therefore haphazard. This is not moral self-determination, but a Pharisaic morality and its fate, of course, is predetermined. It was undoubtedly the logic of history which led us to the dilemma: either to reject the last remnants of Christianity, "Christian morality", or to reject the entire course of the previous anti-Christian culture and honestly admit that God to Whom we agree to allot in ourselves and in our life only one small corner, leaving all the rest *to walk in their own ways* (Acts 14. 16), is no longer, in our consciousness, God.

3. The falseness of recent culture lay not in the fact that the representatives of culture sinned. We know that "man cannot live and not sin" (2 Esd. 8. 35). We know in advance that whatever course the culture of the future may take, each of us will sin and fall, and on certain occasions even fall away from God. We also know that the sinful affirmation of our autonomy penetrates



our entire being and threatens to slip into each and every one of our actions. But the fundamental error of the previous course lay in the fact that we acknowledged this state of our being as natural, and, therefore, correct. Thus, culture not only failed to oppose Sin, but confused the conscience, approving autonomy. When Laplace gave Napoleon his famous reply to the question of why, in Newton's *Principia*, one finds the Name of God, while in *La Mécanique Céleste* one does not—"I did not require this hypothesis."—Laplace was expressing exactly the very spirit of the new European culture. Indeed, for if God is not a living Person, without Whom *was not any thing made that was made* (Jn. 1. 3), not the Truth, outside which there is no truth, but only a hypothesis to stop the gaps in our knowledge and in our culture generally. The higher the culture, the less place there is in it for this hypothesis. A fully perfected "culture" should have no place for God whatsoever. For the culture of the new age, He for Whom *as the hart pantheth after the water brooks, so pantheth my soul* (Ps. 42. 1), the Bridegroom of the human soul is only an insupportable abstract concept, another name for the imperfection of our culture, and it is only tolerated insofar as culture is in fact still imperfect. [...]

4. The structure of culture is determined by the spiritual law proclaimed by the Lord Himself: *For where your treasure is, there will your heart be also* (Lk. 12. 34). The treasure is a spiritual value, that which we recognize as the objective meaning and justification of our life. In biblical language the heart signifies the centre of all our spiritual powers and abilities, the knot tying our personality together. The Saviour says that our heart, and, consequently, all its manifestations, is entirely determined by our treasure. Thus, our perception is determined by that which we affirm as the Truth—despite the central Kantian philosophy, of the new age, according to which Truth does not determine our consciousness, but consciousness determines Truth. The cultures of the new age, proclaiming the autonomy of man, set up as a treasure, without subjecting to discus-

sion the object of faith, man himself. In place of God an idol was set up, self-deified man, and the entire subsequent development of culture followed as a necessary result, intended to justify human self-deification everywhere.

5. We are so accustomed to *believing* in culture, instead of God, that to the majority it seems impossible to distinguish between the concept of culture and the cultus of our time, so that the indication that the course of culture must of necessity be changed, is equated with a call to return to the life of the troglodytes. In a historical sense this equation is profoundly false, for culture had and can have highly diverse structures. Thus, the majority of cultures, in keeping with the etymology of the word (*culture* derives from *cultus*) were indeed sprouts from the grain of religion, a mustard tree, grown from the seeds of faith. This historical fact is willingly admitted by practically every researcher in relation to all religions, perhaps even in relation to Christianity, so long as it is considered as a historical fact only. Only to present-day Christianity do our contemporaries deny a life-organizing force, at least to the extent equal to other religions.

When one hears the numerous contemporary teachings, allegedly sympathetic to Christianity, but openly proclaiming the impotence of Christianity and its inability to grow into the tree of life, its need in all spheres of life, except intimate consciousness, conceding to the self-sufficing actions *after the rudiments of the world* (Col. 2. 8)—one is overcome by deepest gloom and anguish. For this is much more disheartening than a direct call not to belief, which hates, but nevertheless recognizes some power. This type of theological teaching is a mourning over Christianity—when the dust of battle has settled, one can afford a word of praise for the vanquished enemy. This teaching, which praises Christianity and at the same time does not give it any sphere of life, destroys it and thus, our inner state: for if Christianity is driven out from everywhere on the grounds that everywhere the order of this world, its autonomy,

which is alien to spirituality, dominates, then we must speak no differently about the life of our soul, which is also subordinate to its own laws, also autonomous, and allows no place in itself for grace. If the world is everywhere autonomous, it means that the world is absolutely stable in itself, it is God.

6. *Ye cannot serve God and mammon* (Mt. 6. 24). Faith in God does not allow for faith in a self-sufficient world and recognizes the "world" not as essence, but only as a state. If we have even a spark of faith in Christ we cannot fail to be aware that *the fashion of this world passeth away* (1 Cor. 7. 31) and through the power of Christ is

(To be continued)

## The Responsibility of the Russian Orthodox Church in the Peacemaking of the Modern World

"There are two paths: one of life, the other of death; but great is the difference between the two paths! Here is the path of life: first, love God Who created thee, second, love thy neighbour as thyself, and do not unto others what thou wouldst not want done unto thee."

With these words begins the earliest monument of Christian literature—*The Doctrine of the Twelve Apostles*. These words are fully applicable to our modern reality. However, their import and meaning have heightened immeasurably; apart from its basic moral significance, a profound existential meaning is presupposed as well. It is precisely in our time, when man has achieved brilliant results in scientific and technological progress (but rather marginal headway in the moral perfection of the personality), when science has discovered the secrets of matter and its enormous destructive power, when a formidable potential of means of mass destruction has been accumulated and when the international situation has been strained to the limit, that two paths have opened up before

transfigured into the image of Christ. This image of Christ is, first of all, the effective beginning of the Christian religion, then the Christian culture, and finally, the sanctification of Nature. All fields of life: art, philosophy, science, politics, economics, etc., cannot be recognized as self-sufficient essences and are images which are formed according to this world, but only when and only insofar as culture in general is not built according to the image of Christ. If, in the sphere of culture, we are not with Christ, then we are inevitably against Him, for in this life there is not, nor can there be, neutrality in relation to God.

man in the most radical and most universal sense: "two paths—one of life and the other of death." Faced with this reality, mankind must realize its responsibility and demonstrate good sense, and choose life.

The Russian Orthodox Church together with other Christian Churches of the world, being deeply conscious of her responsibility for the destiny of the world, points out always, to all and everywhere the path of life. Our meeting today, here in the ancient Monastery of St. Sergiy of Radonezh who was a noted champion of peace in the Russian land, was prompted by a desire to step up our joint activity in the sphere of Christian peacemaking, as well as to consolidate and develop ecumenical and amicable relations between our Churches and states.

In this paper, "The Responsibility of the Russian Orthodox Church in the Peacemaking of the Modern World", I would like to dwell on the two principal aspects of this theme first, to analyze the theological foundations of the Church's responsibility for peace and, secondly, to shed light on the experience of the Russian Church's peace efforts amidst the tense international situation, since this experience is an actual manifestation of the responsibility we are talking about.

This paper was read on June 15, 1982, in the assembly hall of the Moscow Theological Academy at a seminar of theologians of the Russian Orthodox Church and the Evangelical Church in Germany (FRG).



Since earliest times, the Liturgy of the Christian Church has included prayerful supplications "for peace from on high and the salvation of our souls", "for peace throughout the world", "for a healthful climate and abundance of the fruits of the earth", "for peaceful times". This means that the Church has always realized her responsibility for the grace-bestowing gift of peace granted to her by Christ, her responsibility for each human being and his life, as well as her responsibility for universal peace. The petition "for a healthful climate and abundance of the fruits of the earth" acquires a profound ecological meaning in our day, inasmuch as the development of military-industrial complexes is having a negative effect above all on the state of the environment and on man's health.

The desire for peace, expressed in the Church's liturgical tradition, is based on Holy Scripture. The Book of Psalms contains the words: *Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain* (Ps. 127. 1). Here the words *house* and *city* are the most universal and capacious symbols of human existence, pointing to the ontological aspect of man in the world, i. e., they indicate simultaneously the habitat of man and the state of the environment which he inhabits; moreover, this state is taken not so much in the natural as in the moral sense. Peace is the overriding quality of the moral state of a *house* or *city*. For this reason, in the New Testament the Lord, when sending disciples to preach, behests them to take the blessing of peace into any house or city they enter (Mt. 10. 12; Mk. 10. 5). Gospel parallels clearly show that the verse of the Psalm quoted above clearly speaks of peace. But the words, *Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain*, do not at all mean that man should take a passive or indifferent attitude to the matter of establishing and preserving peace. Quite the contrary: what is at issue here is man's inner creative activity which is precisely the guarantee of external success in attaining peace.

Creative activity should be geared to creating the inner world of the individual, and it is here that God's grace-bestowing aid is essential. If a person, developing himself as an individual, strives for moral purification and perfection, if he accepts God's help and strives for higher freedom in God—for sanctity—this means he has chosen the path of life. But if a man in his fallen state succeeds more in evil ways, becomes a slave of Sin and the passions, he has embarked upon the path of death, he is a *servant* and for that reason does not abide *in the house for ever* (Jn. 8, 35); moreover, he, like the *foolish woman* mentioned in the Book of Proverbs, will destroy the *house* with his own hands (Prov. 14. 1). And whereas a man, achieving inner peace, embarks upon the path of life as a peacemaker and around him, in the words of St. Serafim of Sarov, thousands of souls are saved, conversely, a man who has embarked upon the path of death acquires profoundly misanthropic, demonic traits, traits of *a murderer from the beginning* (Jn. 8. 44), as St. Serafim of Sarov's contemporary, A. S. Pushkin, was able to show with great inner conviction.

In his poem "The Demon" Pushkin says that for the Demon there was nothing holy in the world, that he did not believe in love or freedom, that he "looked upon everything with derision" and "did not want to bless anything in Nature". For a man on the path of death life itself is no longer a sacred gift which must be protected in every way. *Corrupt according to the deceitful lusts* (Eph. 4. 22) and sinking into the abyss of evil, man is capable of lawlessly trampling upon the sacred gift of life on Earth and of sowing death and destruction around him. In his poem "The Upas-Tree" Pushkin presents the image of evil prospering in cruelty and inhumanity. The upas-tree is a poisonous desert plant which an animal will not approach or a bird alight on; "only the sleepy breeze will blow on the tree of death" and becomes noxious from mere contact with it. "But man has sent man into the desert with an imperious look."

Through his inhuman scheme the master not only dooms his servant to

certain death, he sends death "to distant bounds" by poisoning arrows brought him with death-dealing poison. In this fashion, the path of death understood only in the moral sense inevitably becomes a path of death in the real, ontological sense.

Thus, a man who rejects God's will and trespasses against moral law is unable in principle to build an integral inner world of his own personality unshakably rooted in good: this *house* will fall in the first storm (Mt. 7. 27), during the first trial in life. But a man who meditates on *the law of the Lord... day and night* (Ps. 1. 2) and who strives to uproot from the *city of the Lord*, i.e. from his heart, *all wicked doers* (Ps. 101. 8), i.e., all evil thoughts, is helped by God, Who built and adorned the "big house"—the universe, the cosmos—and Who creates and adorns the "small house" of the human personality. For this reason *blessed is the man who walks undefiled... in the law of the Lord*, he will succeed in all he desires (Ps. 1. 3; 119. 1), he will have peace (Ps. 29, 11).

The most profound conception of the Christian responsibility for peace is connected with the theological understanding of the glad tidings of peace in the Gospel According to St. Luke.

The overriding theme in the Gospel According to St. Luke is that of man's reconciliation with God. In the mission of His Coming into the world, Christ reconciled man with God and gave His Church the ministry of reconciliation. He came *to guide our feet into the way of peace* (Lk. 1. 79), to establish *on earth peace, good will toward men* (Lk. 2. 14), to give *deliverance to the captives, and... to set at liberty them that are bruised* (Lk. 4. 18). In the parables of the Prodigal Son and the Good Samaritan there are paradigms and archetypes of all reconciliations of man with God and man with man, despite the distance between man and God and human differences. Before His Ascension into Heaven the Lord bestowed upon His disciples the blessing of peace (Lk. 24. 50). After leaving the sphere of visible existence, Christ preserves His presence in His Church. For this reason the Church is the proclaimer of Divine Peace not

only in the ethical but in the deepest ontological sense as well: the action of Divine Providence for peace on Earth is effected through the Church.

The Church's dogmatic teaching of the Incarnation contains the generalized concept of the value of the human personality, which should underlie the theological understanding of the Christian responsibility for peace. According to the dogma of the Church, God created the entire visible and invisible world from nothing and made man in His image and likeness; this means that there is absolutely nothing higher than God as Personality, and that in the entire created world there is likewise nothing that is higher than the human personality and which could condition it causatively and genetically. The Niceno-Constantinopolitan Creed stresses twice that the Son of God begotten of the Father and not created, it speaks of His consubstantiality with God the Father, and then of His Incarnation, in which He became consubstantial with us in humanity, as confessed in the Definition of Chalcedon.

The fact that in Christ human nature has become the Nature of the Hypostasis of the Logos elevates the dignity of the human personality to infinite heights. The fact that the path of earthly human life was traversed by the Incarnate God makes earthly life immeasurably valuable.

We know that the Books of the New Testament urge us to be sensible and restrained in life, and caution us against the insane desire to amass wealth and wallow in luxury and pleasures. The Apostle Paul says: *The fashion of this world passeth away* (1 Cor. 7. 31). Apart from its fundamental moral sense this text has a profound ontological meaning: *fashion* passes away, while beyond it there opens up a genuine ontological reality, but the reality is like the *fashion*. For this reason the historical process, justified, the social improvement of the world is justified, and the achievement of humanity's material and spiritual culture are justified, for all this is the *fashion* of the future eschatological reality. Thus, the world is the image of life in the future age, but the world is also the image of Divine Glory.



divine Wisdom and Divine Goodness. Therefore, any impingement upon the life of the world, its partial or complete destruction, is a crime against God. God creates and beautifies the Earth and places a different Angel on it—the guardian of visible creatures, the cache of contemplated creatures, as St. Gregory Theophoros says. Through contemplating the environment man should rise to an intelligent perception of God. The Church, therefore, realizes not only her responsibility for each human individual in the world and not only for the world as the environment for the revelation, formation and development of the human personality, but also for all the values that have been created in the world by human history and culture. Moreover, the Church treasures most of all love, friendship and kindness among people. Holy Scripture is unequivocal on this score. *Whatsoever ye shall bind on earth shall be bound in heaven*, says the Lord, *and whatsoever ye shall loose on earth shall be loosed in heaven* (Mt. 18. 18). If there is no peace on Earth, the nations of the world are bound by sincere amicable relations, these ties will not be broken in the eschatological future, when nations *will come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God* (Lk. 13. 29). But if the nations of the world unleash an annihilating war and perish in malice and hatred toward one another, how then can one speak of reconciliation in a future age?

Still another aspect of the Christian responsibility for peace, a responsibility projecting into the eschatological perspective, is connected with the problem of the arms build-up. We are referring to military expenditures throughout the world, which are a heavy burden for the peoples and which deny a subsistence minimum to millions of our suffering brethren on Earth. At the Last Judgement the Lord will condemn people for disobeying the commandment to show mercy to the sick, the hungry and the lonely: *Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me* (Mt. 25, 45). In the light of the Gospel one gets a clear idea of the

inhumanity, cruelty and insanity of the spiraling arms race and the completely unjustified expenditure of tremendous sums on amassing a military potential when these funds should be used to eradicate poverty, disease and illiteracy in the world.

Thus, in realizing her responsibility for peace the Church proceeds from a theologically integral conception of existence. The world and man, as a result of God's creative and providential action, are a definite and absolutely indisputable value. The destiny of man in his ordinary earthly existence, which includes birth, creative formation and development, is the condition and prerequisite for that which might be called man's metaphysical destiny—his resurrection and transfiguration in the life of the future age. In this sense man's empirical destiny and the related historical process is a requisite link in God's eternal, soteriological plan for man—a link which can in no way be excluded from the overall ontological context.

Profoundly mindful of her responsibility for the preservation of peace, the Church fully shares the deep concern of the peoples of the world which is caused by the tension existing at the present time.

Proceeding now to the second aspect of our theme, which deals with the peacemaking experience of the Russian Orthodox Church amidst the international situation today, we consider it necessary, first of all, to point out that our Church has zealously worked for peace in the Russian land throughout her thousand-year history. In the period of the internecine wars among the princes, the Russian Church called for mutual peace and accord among the apauage princes and did all in her power to reconcile them. Preaching the Gospel in the 13th-20th centuries among the numerous peoples of our multinational country, the Church brought them the peace commanded by Christ. This peace became the foundation of the unity and friendship in the large, historically established community of nations inhabiting our country. All this bespeaks the fact that our Church has a great historical experience of peacemaking.

In our days, when mankind has entered the atomic age, the Russian Orthodox Church unswervingly and consistently advocates the preservation of peace. Today we affirm anew the value for unity and peace of bilateral theological dialogues which our Church is presently conducting with the Roman Catholic Church, the Evangelical Church in Germany (FRG), the Federation of Evangelical Churches in the GDR, the Evangelical Lutheran Church of Finland, and the Churches of the Anglican Communion. Sharing the joint profound concern of the Churches over the heightened international tension we must do our best to help the banning and eliminating of nuclear weapons, the existence of which threatens life itself on Earth.

Of signal importance for the preservation of world peace and the averting of nuclear war are the individual and constructive negotiations between nuclear states on the limitation and reduction, right down to the complete elimination, of all types of nuclear weapons, both tactical and strategic. The issue of the cessation of the buildup of nuclear arms, including medium-range missiles, must be resolved without delay, above all in order to ensure peace on the European continent, which is beginning more and more to resemble a ship ready to sink from the weight of its own armaments.

If peoples and states do not pool efforts in their struggle for peace and do not halt the arms race, mankind will be cast into the abyss of nuclear war. When we read about the atomic bombing of the Japanese city of Hiroshima, we are frightened and horrified. This coastal Japanese city with a population of 318,000 was hit by a bomb code-named "Little Boy".

"The bomb exploded at a height of 30 metres. A blinding flash followed. The destructive conflagration engulfed a wide territory, which turned into a sea of fire. A deafening explosion was heard, which was audible for a hundred kilometres, and tremendous clouds of dust hid the burning city. A fiery sphere one kilometre in diameter formed over the explosion site, and a column of white smoke rose up into the sky, which then, at an altitude of 15 km.

turned into a mushroom-shaped cloud. From an airplane it was visible at a distance of 600 km. Everything that was in the city over an area of 4.5 sq miles burned to the ground."\* Even though we tremble inwardly over the horrors of this account, we nonetheless know that today's nuclear weapons are thousands of times more lethal than those that were criminally used against the Japanese cities. Modern nuclear weapons are capable of destroying not only the Earth's biosphere but also its atmosphere and ionosphere; therefore even that which miraculously survives the holocaust of nuclear war must inevitably perish from the flow of solar radiation which will then fall to the Earth.

Fully realizing the horror of nuclear war and its consequences, the Russian Orthodox Church speaks out against nuclear weapons, the cold war, and the neutron bomb. The task of preserving peace is becoming ontologically synonymous with preserving life. It is profoundly noteworthy that the world peace conference of religious leaders held in May 1982 in Moscow was devoted to the salvation of the sacred gift of life from a nuclear catastrophe, and its emblem depicted hands protecting a young sprout—the symbol of life—from destruction. In his speech at the opening of the conference, Metropolitan Filaret of Minsk and Byelorussia, Chairman of the International Preparatory Committee, expressed alarm over the present-day international situation. He stated, among other things, that "the scope of the global destruction of the belligerents, and perhaps of everything living on earth, cannot be justified by any political or other goals. The human intellect cannot reconcile itself with such a catastrophe..."

At present the Russian Orthodox Church in the person of her hierarchs is working to safeguard peace along with different Christian, religious and public organizations. The Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, has been a member of the World Peace Council and the Soviet Peace

\* Roshchin A. A. International Security and Nuclear Weapons. Moscow, 1980, p. 60.



Committee since 1963. His Holiness Patriarch Pimen represented the Russian Orthodox Church at the Warsaw (1963) and Geneva (1966) sessions of the World Peace Council, at the World Congresses for Universal Disarmament and Peace in Moscow (1962) and Helsinki (1965), and at the World Peace Assembly in Berlin (1969) and the Assembly of the World Council of Peace in Budapest (1971). His Holiness took part in the proceedings of the World Congress of Peace Champions in Moscow (1973), in the session of the World Peace Council in Sofia (1974), the Conference of Heads and Representatives of Churches and Religious Associations in the USSR devoted to condemning the neutron bomb (December 1977), the Fifth All-Christian Peace Assembly (Prague, 1978), and in the work of many other peace forums. On the initiative of His Holiness Patriarch Pimen the World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations" was held in Moscow in June 1977.

It is our hope that the peacemaking ideas discussed at the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was also held on the initiative of His Holiness Patriarch Pimen, will be capable of "inspiring millions of believers in their efforts to create a lasting and just peace on earth and of uniting them for the holy service of peacemaking."\*

Representatives of Christian Churches see their civic and universal human duty to lie in their efforts to preserve peace and help avert a nuclear war. It is a known fact that in the face of the unparalleled scope of the antiwar and antinuclear movement which has unfolded in Western countries in connection with the deployment of American Pershing and cruise missiles in Western Europe, Washington was forced to enter into negotiations with the USSR on the limitation of medium-range nuclear weapons. The constructive, realistic proposals advanced by the USSR at the negotiations in Geneva, which are geared to rid Europe, and eventually the whole of mankind, of nuclear weapons, should receive worldwide approval and support.

It is also our hope that the Second Special Session of the UN General Assembly on Disarmament taking place now in New York, at which the voice of representatives of all Churches and religions should resound with full force in favour of ridding mankind of a nuclear catastrophe, will impart an impetus to the solution of the most crucial problem of modern times—the problem of nuclear disarmament.

Archimandrite **ALEKSANDR**,  
Assistant Rector, MTA

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\* From the opening speech of Metropolitan Filaret of Minsk and Byelorussia at the conference.

## Monsignor Janis Tsakuls Consecrated Bishop

On December 12, 1982, in the Roman Catholic Cathedral Church of St. James (13th century), in Riga, Monsignor Janis Tsakuls was consecrated bishop.

Bishop Janis Tsakuls was born in 1926, in Latvia, into a peasant family. In 1949, he finished the Roman Catholic Theological Seminary in Riga and was ordained priest. In 1950, he was appointed Rector of the Church of St. Mary Magdalene in Riga. In 1961, he was made secretary of the Riga Metropolitan Curia. In 1972, His Holiness Pope Paul VI conferred on him a title of monsignor. On October 18, 1982, His Holiness Pope John Paul II designated Monsignor Janis Tsakuls Bishop of Ti-

nissa, assistant to the Apostolic Administrator of the Riga Metropolitanate and the Liepaja Archbishopric, to administer the dioceses of Riga and Liepaja.

Pope John Paul II gave his blessing for the consecration of the new bishop to be held in Riga by the Apostolic Administrator Bishop Julian Vaivods, Bishop Valerian Zondaks and Bishop Kazimierz Dulbinski.

The consecration service and the Mass immediately after were attended by Catholic priests, students of the Riga Catholic seminary and numerous Catholic believers.

Metropolitan Leonid of Riga and Latvia attended on behalf of the Russian

Orthodox Church, and Archbishop Dr. Janis Matulis, on behalf of the Evangelical Lutheran Church in Latvia.

The message of greeting from Pope John Paul II was read out. Bishop Julian Vaivods congratulated Bishop Janis Tsakuls on behalf of the episcopate of the Roman Catholic Church in Latvia. Father Jan Puets greeted the new bishop on behalf of the Riga Metropolitan Curia.

Metropolitan Leonid of Riga and Latvia wished Bishop Janis Tsakuls the almighty help of God in his episcopal ministry and expressed the hope that in his person they would gain a champion of *the unity of the Spirit in the bond of peace* (Eph. 4. 3), and that Christ, Who

is *our peace* (Eph. 2. 14) would help them all.

Archbishop Janis Matulis greeted the new bishop on behalf of the Evangelical Lutheran Church in Latvia.

Bishop Dr. Janis Tsakuls was cordially greeted by the representatives of the Roman Catholic Theological Seminary, the clergy and parishioners of the Cathedral Church of St. James, of the Church of St. Mary Magdalene, and of other churches in Riga.

Bishop Janis Tsakuls delivered an address in response. He cordially thanked all who had greeted him and participated prayerfully in his consecration for their fraternal love.

Archpriest VLADIMIR DUBAKIN

## 75th Birthday of the Primate of the Czechoslovak Hussite Church

Patriarch Dr. Miroslav Novak of the Czechoslovak Hussite Church marked his 75th birthday on October 26, 1982.

In Prague, on November 12, Metropolitan Aleksiy of Tallinn and Estonia

presented to Patriarch Miroslav Novak the Order of St. Sergiy of Radonezh, 1st Class, and congratulated him on his jubilee on behalf of His Holiness Patriarch Pimen of Moscow and All Russia.

## CEC Presidium Meeting in the Netherlands

The Presidium of the Conference of European Churches held a meeting at Ernst Sillem Hove, near Utrecht, Netherlands, from October 21 to 23, 1982.

The presidium heard and discussed the introductory presentation made by Dr. A. Appel, Chairman of the CEC Presidium and Advisory Committee, and a report by Dr. G. G. Williams, CEC General Secretary, as well as reports by the secretaries: Archpriest Prof. D. Popesku, Secretary for Studies; Dr. T. Tschuy, Secretary of the Committee for the Follow-Up of the Helsinki Final Act; H. Schmocker, Secretary for Finances, and J. Slomp, Secretary of the Committee "Islam in Europe".

The General Secretary's report, which was accepted by the Presidium, assessed highly the initiative of His Holiness Patriarch Pimen regarding the convocation of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which took place in Moscow, in May 1982. It also noted the initiative of the Head of the Church of Sweden, Archbishop Olof Sundby of Uppsala, regarding the convocation of a conference of the leaders of the world Churches "Life and Peace" in April 1983. It underlined the significance of His Holiness Patriarch Pimen's presentation at the Second Special Session of the UN General Assembly on Disarmament in New York. The work of the CEC General Secretariat since the Joint Meeting of the Presidium and Advisory Committee in Athens in April 1982 was reviewed. Considerable attention was paid to the preparations for the 9th General Assembly of the CEC due in Scotland in September 1985. In the course of the

discussion of the report delivered by the CEC observer to the Second Special Session of the UN General Assembly on Disarmament in New York: the need for further tireless efforts on the part of the CEC for disarmament and peace was reaffirmed. Approval was given to the final preparations for the theological consultation on "The Reconciling Power of the Holy Trinity in the Life of the Church and the Whole World", scheduled to take place in Goslar (FRG) in November 1982. The theme for the next consultation in May 1983 was defined as "Dynamics of Hope—Confidence, Disarmament and Peace". The consultation will take place in the Soviet Union at the invitation of the Russian Orthodox Church.

In connection with the opening of the Madrid Meeting of the states of the Helsinki area, on November 8, 1982, the Presidium adopted a special resolution, which, among other things, says:

"The Presidium of the Conference of European Churches

recognizes crucial importance of the success of this meeting for the relaxation of tension in the Helsinki area, as an important contribution to the cause of peace;

expresses its sincere hope that the delegates to the conference will be able to work in the atmosphere reflecting the spirit of the Helsinki Final Act;

expects positive decisions at the forthcoming negotiations and the resuming of the appropriate process on the Helsinki agreements;

urges the Churches to undertake everything possible, spiritually and practically, for the achievement of these aims".

Relations and cooperation with the World



council of Churches, with the Christian Peace Conference, with the Roman Catholic Church and other questions were also discussed.

On the occasion of UN Day (October 24), on behalf of the CEC Presidium, a telegram was sent to the UN Secretary-General, wishing the UN to achieve constructive decisions for the preservation of international peace and curbing the arms race. Another telegram expressing support was sent to the Middle East Council of Churches.

A communique was issued by the presidium meeting.

On October 21, a meeting between the members of the presidium and leaders of six member-churches of the CEC in the Netherlands took

place at the Centre of the Reformed Church in Driebergen.

On October 22, the members of the Presidium had a meeting with professors of theology dealing with ecumenical issues at the universities in the Netherlands.

The meeting took place at the Utrecht University. A lively exchange of opinions on the problems of ecumenism and peace service of the Churches took place during all these meetings.

Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC and Vice-Chairman of the Presidium and Advisory Committee, took part in the work of the presidium.

I. B.

## Session of "Islam in Europe" CEC Commission

A session of the Commission of the Conference of European Churches on Islam in Europe was held from November 30 to December 3, 1982, in Frankfurt am Main. The participants in the session exchanged information on the development of the Christian-Muslim relations in the countries of Western and Eastern Europe. The new chairman of the commission, Oberkirchenrat Michel Wildenberger (Department of the External Church Relations of the Evangelical Church in Germany, FRG), was elected in place of Bishop David Brown of Guildford (Anglican Church, Great Britain), who passed away in the summer of 1982.

The members of the commission were informed of the contacts between the Conference of European Churches and the Middle East Council of Churches, of the situation of the Christian minorities in Turkey, and of the International Christian-Muslim Conference, which took place in the spring of 1982 in Colombo (Sri Lanka). They also discussed questions in connection with the preparation for the Christian-Muslim conference which is planned for March 1984, in Austria.

Archimandrite Docent Avgustin of the Leningrad Theological Academy took part in the session on behalf of the Russian Orthodox Church.

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### CHRONICLE

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**A meeting of the Working Committee for Human Rights** which is a joint agency of the Conference of European Churches, the National Council of the Churches of Christ in the USA, and the Canadian Council of Churches took place on January 17-22, 1983, at the Ecumenical Centre of the Presbyterian Church in the United States, Camp Calvin near Atlanta (Georgia, USA). The committee considered current affairs and made plans for the future. On January 24, the committee members met Church leaders in Greater Atlanta and the State of Georgia and held a joint seminar on human rights; reports were presented during the general discussion, after which work continued in thematic groups. Protopresbyter Prof. Vitaliy Borovoi, member of the Committee from Eastern Europe and representative of the Russian Orthodox Church to the WCC in Geneva, participated.

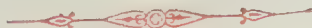
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On January 25, 1983, a solemn meeting of representatives of the Moscow public devoted to the Republic Day of India took place at the House of Friendship with Foreign Countries. It was organized by the Union of the Soviet Socie-

ties for Friendship and Cultural Ties with Foreign Countries, the USSR-India Friendship Society, and other public organizations. USSR Minister N. V. Goldin, President of the USSR-India Society, delivered a report. Speeches were made by the Ambassador Extraordinary and Plenipotentiary of India to the USSR, V. K. Ahuja, and by the head of the delegation of the India-USSR Cultural Society Prof. G. Prasad. Metropolitan Aleksiy of Tallinn and Estonia, Vice-President of the USSR-India Society, sat in the presidium of the meeting.

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**Reinforcement for the Gorneye Convent.** On January 27, 1983, ten nuns of the Pukhtitsa Convent of the Dormition left Moscow for Jerusalem to fulfil obediences at the Gorneye Convent. On January 26, the nuns had an audience with His Holiness Patriarch Pimen and received his parting blessing. Present at the audience were Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.



Archbishop SERGIY (Korolyov)  
of Kazan and Chistopol

## The Act of Communing

Christian life is walking in the Light. We do not see and are not conscious of ourselves in the fullness of our mission on Earth, in the completeness of the gifts given to us by God, we are not even aware of ourselves. The gifts of our souls remain unutilized. We consider ourselves good for nothing and consider others to be the same, measuring others with our own measure and saying: "We are ordinary, little people. What can we do?" This belittling of ourselves often weakens our will to act, and yet, however little or weak we may be, each one of us has a mission to fulfil. Each man has his own purpose in the world; he is an envoy of God on Earth. The Lord needs each soul, and each one is responsible for his life and is not relieved of responsibility for others. The trouble is not our littleness, but our unwillingness to take on responsibility. We often say: "It is none of my business" or "let others do it, it is no concern of mine". With such words we shift off our responsibility on to others. By transferring responsibility to others, we transfer our guilt also to others, this gives rise to censure which leads to separation.

By communing with one another we reveal ourselves at our best or worst. Unfortunately, we usually do not disclose the light or goodness abiding in us. We often do not know the value of our soul and this imparts gloom to it. In order to fulfil our purpose, to reveal ourselves, it is necessary for our inner

eye to open, only then will we be able to see in our soul the values hidden from our inner eye. We must find these values in ourselves by ourselves and help others to find them. We should note in particular the latter: by helping others to disclose ourselves, we reveal ourselves in all our depths, to ourselves. This is why communing with others is so important; it is the school of our salvation, the school of our spiritual effort. It is not always salutary for Christians to avoid communing with others.

Solitude, as a rule, impoverishes man. The more he avoids others, the poorer he gets. By living alone we cut ourselves off from common life, the life of the whole organism, and in this aloneness we dry up, not being fed by the juices of common life. Through communing with other people man's concealed powers are revealed: through contact with related principles these powers are set into motion. Contacts with people in this way enriches our soul, it flourishes through the fullness of our intimacy with other people. Each person is an individual who can fill in what is lacking through contacting the entire organism of mankind. Men are God's flowers; and we must learn from the bees to collect honey from these flowers, enrich ourselves by the individuality of others and disclose our individuality for others.

Communing is difficult at times, but as long as we are called to common life, communing with people is our Christian duty. Man, by communing with others and creatively overcoming separation reveals his value, becomes enriched himself and thereby enriches others. Ever

This article, with the subtitle "Thoughts from Discourses by Bishop Sergiy of Prague", was published in Prague in 1939. Here it is slightly abridged.





**Archbishop Sergiy (Korolyov) of Kazan and Chistopol**

encounter can give us a great deal. With due attention to people around us, we are sure to gain wealth, find values—light and goodness. Every man has something fine in him and only our sinfulness prevents us from seeing it. Usually we maintain only superficial contact with each other and do not take the trouble to delve into the true essence of a person. We do not discover a person's spiritual side in all its fullness. We meet every Tom, Dick, and Harry and in most instances judge them wrongly, because we examine only their exterior. We say: "He is nice and he is not." Very often seeing a defect in a person we avoid him, taking what is unessential to him for his true reality and censure him without attempting to reach his essential being, thus we become divided without trying to overcome the thing that divides us. We are used to communing with people who are pleasing to us, when there is a natural affinity. Coming across the least obstacle, we do not exert our will to overcome it. It is very hard for us to speak to someone against whom we are prejudiced, but it

is just this that we should overcome. The Lord wants to gather us together, but the Evil One desires to separate us from each other. Through overcoming separation we recognize in each other our oneness which comes from God, which is our strength and which makes our life good, gives us beneficence. Sin divided mankind. By conquering Sin in themselves men are drawn closer together, return to their original state of possessing a common human nature—one organism. Sin robs man. If the thing which divides us is not overcome we cannot see the real being of each person, only his mask which we wrongly take for the reality. Our separateness and isolation distort our life.

In communing with people we very often have to overcome in ourselves an unpleasant feeling, to master ourselves, make an act of conquering our dislike which is a good deed or virtue in itself. In fact it should be the daily task of each one of us. Sociability is a gift of God and to make oneself from an unsociable being into a sociable one, in order to make up for one's poverty, is quite a feat.

Sometimes we observe that ordinary people reveal unusual values under extraordinary circumstances, such as war or other catastrophe. Why should we wait for extraordinary events to discover good in a person? By approaching life creatively we can always discern it; we must only try to shake off our inertia and overcome separation. In overcoming this separateness people begin to sense the unity of life which brings them benefit, joy and happiness. By overcoming separateness we enter into each other so to say; an example of this is friendship. We say of such people that they are living harmoniously. Only by surmounting the thing that separates us does the fullness of life come to us.

We usually think that we encounter people accidentally, but this, of course, is not the case. The Lord has placed us next to each other, in the family and in society, so that we might be enriched by each other; so that by touching each other, by rubbing together, people might spark off light. The Lord says: "Here is your task. I have put you with certain people. In your heart is a talent I have awarded you with, reveal it." The Lord

endows every soul sent into the world with a talent and gives it an arena for action, for the flourishing of its spiritual life. Each man is spiritually unrepeatable. If his spiritual wealth remains unrevealed, it will be spiritual death; the disappearance of God's Light in the given point of existence. That is why each one of us must take care of his spiritual world, to allow God's Light to shine into it and not to extinguish it. Why do we not want to, why do we tarry to use the powers inherent in us? By struggling with Sin within us, we set free the good principle in us, and thereby we can create a new life, curtail evil on Earth, by curtailing evil first of all within us. The least effort made by us dispels our inertness, awakens the good sleeping in us and brings it out.

Talents are given to each one of us. Of each the Lord will ask: "Why did you not do what you were supposed to do?" The duty of each in life is to reveal and multiply the talent given to him by God. People usually say, "I have no talents at all!" meaning scientific, artistic or social talents.... But far more important are the talents of the heart with which the Lord has endowed each man, such as cordiality, tact, compassion. It is in our hands to reveal these talents as the natural qualities of our soul; these talents of ours are revealed naturally through living contact with people. We must, therefore, learn to draw out the values of our soul through close contact with those with whom our Lord has placed us in life. In general, we are linked to each other by various threads and through these threads we must create a community and unity in our life. Our task in life may be formulated as a search for what is common in life with people to whom we are bound. It is a painful fact that many people complain of loneliness. Isolation from others really depresses a man, while unity, on the contrary, gives energy because man feels that he is not lost in the world.

Unity among men is the thread that stretches from Earth to Heaven, to God, to the Uniting Centre. Unity proceeding from the heart of one to another is directed to one centre, to God, for unity among men is life, division is death. Unity among men brings beneficence which gives us the joy of life. This is

the law of life, and by deviating from it men must suffer. We are all created in God's image, and this means that God's image is what unites us. By drawing nearer, we can gradually reach single-mindedness, unanimity, and one will... of this unity Christ said: *as thou, Father, art in me, and I in thee, that they also may be one in us* (Jn. 17. 21). We do not even consider it our duty to seek amidst the greyness of man's life that which is in us from God, the thing which could really draw us together. We accept separation as a fact of life and do not try to overcome this separateness. This state of separateness deprives us of the possibility of finding joy in every-day life, prevents us from revealing and drawing out our values.

We all await happiness from outside, but that which is within us we do not notice. That is why we are wrapped up in darkness, both inside and outside.

We must look for treasure in each heart. Treasure is often searched, but not the spiritual, and we must look for spiritual treasure. Some may ask: "What for?", the answer is: "To get rich." We see in people only their exterior and accept from them only the external and do not notice the treasure lying in each, we do not look for it. We must seek the talent of the heart, this treasure is the source of good. But how? Concentration and effort are required, without effort you cannot draw a fish from the pond as they say. If the greatly talented, having received God's gift, have to toil hard in order to produce good fruit, the more so should ordinary people.

When we approach someone, let us look into his heart which is the core of man. Christ said that everything proceeded from man's heart: *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil* (Lk. 6. 45). Goodness of heart is God's gift which may be increased tenfold; upon the goodness of heart it is easier to build up virtue. St. John Chrysostom says that a miracle is not in the fact that we do great works, but in the fact that an evil man turns good, for then the rules of nature are vanquished, the Old Man is put off and a new crea-



ure is made through struggle with Sin. By struggling with Sin man becomes perfected, that is, he becomes that which relates him with God. Man, by conquering Sin in himself, reveals the best aspects of his soul, and in doing so discloses the treasure in another man, the existence of which he did not even suspect. A sinful man fears, as it were, another man, he does not tread the earth joyously. He is thinking of how to avoid meeting one or another man. After conquering Sin, man approaches everyone with ease and infects them with his goodness.

The Lord presses us close one to another, as, for instance, in exile, but we do not draw nearer, do not seek the divine in each other, we only quarrel and draw away from each other. We do not disclose our capital, whereas this capital, revealed through communion with others, by its unity can draw nearer to the unity of mind, will and feeling. The attainment of this spiritual treasure would end our dividedness. Having found this treasure, we shall draw strength from it for life. If we do not do so, the Lord will cut us down as He did the fig tree which bore no fruit.

When we are in kindly communion with people, we are lit up by sparks of light, we bear away something invisible wherewith we exist. The Lord sends us into the world in order to reveal our wealth. If we gather up even the crumbs of the good and light revealed to us, it will come to much. If we gather up the crumbs of light, then we ourselves shall be permeated with light in this atmosphere and the tilling of our hardened hearts will begin. The finding of this light is the process of our salvation. The important thing here is the process of finding, for it is already the moment of

our illumination: the beauty of what we are seeking will fill our soul with beauty. Now the beneficent thought comes to us to find the treasure in our soul, and in searching for it we shall inevitably pull out the weeds in our heart. The moment we pull out sinful thorns out of our heart and cleanse it, we begin to feel the real goodness and joy of life. This goodness is a step towards the abode in which we shall behold God, the moment of our spiritual growth which is bliss. It says: *the pure in heart... shall see God* (Mt. 5. 8). These moments push man, so to say, into Eternity, and by preparing for himself a place in the abode which is Light that comes from the Light of lights, he becomes established in Eternity.

When in communion with people difficulties arise, when the Evil One creates a tempest in our heart and darkness fills it, we must turn to God for help, mentally upon His Name. This is a spiritual moment. Now, if a person becomes possessed by a passion, he begins to act mechanically and may, in his state of darkness, speak a lot of foolishness which will inevitably cause separation. At such moments one must clutch at what may bring light into darkness, i. e. at the Lord. By running to God, by this creative act, man invokes Light, and this Light from God enters his heart, that is to say, the Lord Himself descends into the heart and with His presence illumines everything and begins to reign there. By turning thus to God, with a creative word to the Incarnate Word, Light begins to gather and God's reign commences, abolishing division. Then God dwells in the heart. Then darkness is banished and we are led into another domain of existence—new joyous life.

## True Goodness

If a good thought comes to you, do not rush headlong to fulfil it, but pause, think it over well. If your heart feels drawn to something good, wait, do not fall upon it enthusiastically. Check with the Gospel. Consider well whether your good thought and inclination accord with the holy teaching of our Lord. You will soon realize that there is no similarity between the Gospel good and the "good" of fallen human nature.

The good of our fallen nature is mixed with evil, that is why this "good" has become evil just as tasteful and healthy food becomes poisonous when it is mixed with poison. Beware of doing the "good" of our fallen nature! By doing so you will further your fall and increase your conceit and pride, eventually you will become like unto a demon. On the other hand, if you do the Gospel good as a true and faithful disciple of the God-Man you will become like unto the God-Man. *He that loveth his life, says the Lord, shall lose it; and he that hateth his life in this world shall keep it unto life eternal* (Jn. 12. 25). *Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it* (Mk. 8. 34-35).

The Lord commands us to reject completely our fallen nature; hate what it arouses in us, not only what is obviously evil, but the imaginary good as well. It is a great calamity to follow the "truth" of the fallen nature for it entails the rejection of the Gospel, the rejection of the Redeemer, the rejection of salvation. *If any man... hate not... his own life... he cannot be my disciple* (Lk. 14. 26), the Lord says. Explaining the above words of our Lord, Barsanophius the Great says: "How does a man deny himself? By leaving behind natural desires and following the Lord. That

is why the Lord is speaking here of natural desires, because by renouncing the unnatural he has not renounced anything of his own for God's sake, for what is unnatural does not belong to him. The one who has left behind the natural, always asks with St. Peter: *Behold, we have forsaken all, and followed thee; what shall we have therefore?* and he hears the blessed Voice of the Lord and becomes convinced of the promise of inheriting *everlasting life* (Mt. 19. 27, 29). What did Peter leave behind, not being rich, and what could he have boasted of but the renunciation of natural desires? For if a man does not die for the flesh and live in the spirit, his soul will not rise" (pp. 45-46).

If one can reject, consistently reject, one's own mind, own will, own truth, or, what is the same thing, mind, will and truth of the fallen nature, in order to instil in oneself God's reason, God's will and God's truth, which our Lord Himself teaches in the Gospel, then fallen nature will start a fierce battle within oneself against the Gospel, against God (St. Macarius the Great, Homily 21). Fallen nature will be supported by fallen spirits. Let not this make you despondent. Through steadfast struggle declare your fundamental and positive will. If you are knocked down, rise again; if cheated and disarmed, arm yourself again; if beaten, get up and fight again. It will do you great good to see in yourself your own fall and the fall of entire mankind. It is essential for you to learn and study this fall through your own spiritual and mental experiences. It is essential for you to know how weak your mind and will are. To see your own fall is spiritual vision. To see your own weakness is spiritual vision (St. Isaac Syrus, Homily 61). Here the viewer is the mind.

Sight is given by grace, implanted in us at Baptism: through the action of grace the blindness of the mind is cured, and it begins to see clearly on its own plane of action what it did not perceive formerly, being outside this

Selected passages from *Essays by Bishop Ignatius Bryanchaninov*. Vol. V, 3rd edition, St. Petersburg, 1905.



plane. It learns of the existence of things it had no conception of. In spiritual visions there is nothing sensual. They are attained by fulfilling conscientiously the Gospel commandments and struggling with sinful thoughts and sensations. A man who has not learned of these visions through experience has no understanding of them, does not even know of their existence (the Holy Martyr St. Peter of Damascus. Bk. 1, "The Eight Visions of the Heart", *Philotikalia*, Part 3; St. John Climacus. *The Ladder of Paradise*, Chap. 26). The war and battle of a Christian ascetic with his own fall and fallen spirits are marvellously depicted by the Holy Spirit in the Psalter. The early monks learned the Psalter by heart and clothed with the words of the Spirit their prayers for deliverance from the abyss of passions and the maws of the Enemy—the Devil (pp. 48-49).

The Saviour of the World has combined all His separate commandments into two principal, universal commandments: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself* (Mt. 22. 37-40). Although the commandment to love God is as much higher than the commandment to love God's image—man, as God is higher than His image, nevertheless the commandment to love one's neighbour serves as the basis for the love of God. One who has not laid a foundation labours in vain in erecting a building: it cannot stand without a foundation. Through love of one's neighbour we come to love God. A Christian's love for God is love for Christ, and love for one's neighbour is love for Christ in the neighbour. By loving one's neighbour, loving him in the Lord, i. e., according to the Lord's commandments, we get to love Christ, and love of Christ is love of God (1 Jn. 2. 23).

The union of love of God and love of one's neighbour is magnificently stated in the Epistles of the Holy Apostle and Evangelist, St. John the Divine. According to him it is impossible to love God without first loving one's brother. Love of one's brother consists of fulfilling the Lord's commandments in regard to

him (2 Jn. 1.6). The same is taught by the holy teachers of monasticism. St. Antony the Great says: "Life and death (of the soul) depends on one's neighbour. By gaining a brother one gains God; by tempting a brother one sins against Christ" (*Alphabetical Patericon and Memorable Sayings*. Chap. 9). St. John Colob, one of the greatest fathers of the Egyptian skete, says: "One cannot build a house from the top, it must be built up from the foundation." When asked: "What does foundation mean?" He answered: "The foundation is our neighbour, we must gain him and begin from him" (*ibid.*, Chap. 37). St. Mark the Hermit says: "One cannot be saved but through one's neighbour" (Homily 6, "On Paradise and Spiritual Law"). All the Holy Fathers reason and teach thus. This is the universal Christian teaching, the teaching of the Church, the teaching of Christ.

Concentrate all your attention upon acquiring love for your neighbour as upon the foundation of your life. Love your neighbour according to the Gospel commandment, but not through the attraction of your heart. Love which was planted by God in our nature was damaged by the Fall and it cannot act rightly. In no way let it act! Its action, lacking chastity, is abominable to God as a defiled sacrifice, its fruit destroys, kills the soul.

Love your neighbour in the following manner: do not be angry with him, do not have evil thoughts about him; do not permit yourself to speak to him words of accusation, abuse, mockery or sharpness. As far as possible be at peace with him, be humble before him, do not revenge overtly or covertly, in all things possible give in to him. Learn not to contradict or quarrel, reject these as signs of pride and vanity; speak well of one who abuses you. Repay evil with goodness; pray for those who offend you in various ways, for those who attack and persecute you (Mt. 5. 21-48). Under no pretext judge anyone, do not even consider whether he is good or evil, keeping in mind only one bad man for whom you are answerable to God—yourself. Do to your neighbour as you would that he do to you (Mt. 7. 1-12). Absolve and forgive, from the bottom of

your heart, those who have sinned against you, so that the Heavenly Father may forgive you your innumerable sins, your awful sinful debt which may cast you for ever into the dungeons of Hell (Mt. 18. 23-25). Do not acquire passion for your neighbour (who may be a man or woman). If, wounded by an arrow of the Enemy, you become infected with passion, do not despair knowing that we have in ourselves the ability of be-

ing infected by all kinds of passions; that it happened also to great saints; do your best to heal yourself. Finally, do not harm your brother by verbosity, idle talk, and offhandedness. By behaving thus towards your neighbour you will render to him and acquire for him the God-commanded and God-pleasing love, and with it you will open for yourself the way to God's love (pp. 87-89).

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### ENROLMENT IN THE THEOLOGICAL SCHOOLS OF THE MOSCOW PATRIARCHATE

The enrolment rules to the theological schools are published in the Russian edition of the **JMP** No. 4, 1983.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

The men from the age of 18 to 35, with secondary education, can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions—the theological academies (men up to the age of 50)—must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspondence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

Men and women with secondary education can also enrol in the three-year Precentorial Courses at the Leningrad Theological Academy and Seminary.

The addresses of the theological academies and seminaries are:

1. Moscow Theological Academy and Seminary—The Trinity-St. Sergiy Lavra, Zagorsk, 141300, Moscow Region, USSR.
2. Leningrad Theological Academy and Seminary—17 Obvodny Kanal, Leningrad, 193167, USSR.
3. Odessa Theological Seminary—4 Mayachny Pereulok, Odessa, 270038, USSR.





# LITURGICAL PRACTICE

## Order of the Communion of the Sick

The priest administers the Holy Communion to the sick with the reserved Blessed Sacrament kept on the altar of church<sup>1</sup>.

The priest, wearing the epitachelion and epimanikia, approaches the altar, makes three prostrations as at the Liturgy of the Presanctified Gifts, and unfolds the antimension in order to put into the pyx the particle of the Holy Gifts for the Communion of the Sick. It should be taken out of the Arphorion with the Spoon.

Making another prostration before the altar and the Holy Gifts, the priest folds the antimension, then he takes the pyx and the vessel filled with wine and puts them in the repository for carrying the Sacrament on the chest.<sup>2</sup> Before going to communicate the Sick, the priest must prepare carefully everything necessary for this—the Gospel, the Cross, the aer, the Cup, the Euchologion and a small candlestick and candle. If there was a Liturgy in the church that day, it is desirable to take also a particle from the antidoion and a prosphora.

Entering the sickroom, the priest goes to the table covered with a clean cloth and spreads the aer over it, then places the Gospel and the Cross upon it. Taking the pyx from the repository on his chest he places it in the centre of the aer and lights a candle before it.<sup>3</sup>

After making the usual bows before the Blessed Sacrament, the priest puts the Holy Lamb into the Cup and fills it halfway with wine. The Cup is placed in the pyx to keep it steady.

After this, or immediately upon entering the sickroom, the priest asks an attendant of the patient to bring him boiling water and a teaspoon.

If the patient is not dying, the priest, according to the Euchologion, prepa-

res him for Holy Communion by administering first the Sacrament of Penance.

It says in the Euchologion: "If the invalid has already made his confession then he may be communicated immediately." These words should be understood as saying that before communicating the priest must hear the invalid's confession and administer the Sacrament of Penance.

If the patient is dying, then the priest administers the Holy Communion according to the brief order: three prayers are read from the Communion of the Sick, followed by a short confession and the prayers: "O Lord our God Who forgave the sins of Peter...", and the Absolution "May our Lord and God, Jesus Christ...", then the Blessed Sacrament is given to the one dying.<sup>4</sup>

The Euchologion does not indicate the reading of the prayers right before the Communion, but according to general custom, the priest, taking the Cup in his hands and intoning: "With faith and in the fear of God draw near" recites the prayer: "I believe and I acknowledge..."<sup>5</sup>.

The particle of the Holy Lamb is given in the Spoon<sup>6</sup> but the liquid portion, if necessary with the addition of water, the priest gives the patient directly from the Cup.

If the least particles of the Holy Body remain in the Cup, the priest fills it with the warmth and gives the communicant to drink it up. If some particles still remain they are gathered with the Spoon and given to the invalid as well.

The person assisting at the Communion must be very attentive: if the patient begins to cough the napkin must be applied to his lips and after the bout is over, the napkin must be carefully inspected. If any particles have

adhered to it, the priest puts it into a cellophane bag or similar container and later burns it.

Congratulating the invalid upon receiving the Blessed Sacrament, the priest reads the thanksgiving prayer after Communion, if the invalid is too feeble to do so himself.

It is the obligation of the parish priest to care especially for the sick parishioners, to see that they are not deprived of Holy Communion.

If a priest is asked to administer the last rites to an unknown sick person, he must make sure that the person is a member of the Orthodox Church.

If the sick person, who desires to receive Holy Communion, happens to be a Protestant, the priest may communicate him only after his conversion to Orthodoxy. Otherwise the rite is limited to Confession and the prayer for the sick. The priest may communicate only Catholics and Old Believers according to decision of the Patriarch and the Holy Synod of the Russian Orthodox Church of December 16, 1969.

If the communicant has an infectious disease, the priest may and must be guided by medical advice, and use all reasonable precautionary means prescribed to prevent himself from being infected and all those around him.<sup>7</sup> It is desirable for such patients to be given the Blessed Sacrament well saturated with the warmth. At the same time care must be taken not to touch the lips or the cavity of the patient's mouth with the Spoon. After communicating such patients the Cup and Spoon should be sterilized by boiling or wiping with alcohol.

A woman who is dying after childbirth, not only may but must be communicated on that very day.<sup>8</sup> The fortieth-day [churching] prayer is not required in this case because the dying woman is permitted to receive the Blessed Sacrament not by virtue of this prayer, but through love of Christ.<sup>9</sup>

Natural hemorrhage in a dying woman should not prevent her from receiving the Sacrament.<sup>10</sup>

In cases where there is severe vomiting, the priest must consider each case separately, relying on his pastoral

experience. It should be pointed out, however, that the priest should avail himself of the patient's quieter moments in administering the Blessed Sacrament, but precautionary measures must be taken always: a clean household utensil must be placed by the patient, or a clean napkin, in case there is a sudden fit of vomiting soon after Communion. The vomited mass must be burned and the ashes scattered in a place where they will not be trampled upon.<sup>11</sup> In especially grave cases, the patient may be helped by the administration of the Sacrament of Penance and prayer.

If the patient has lost his reason, is blasphemous and malicious, the Blessed Sacrament may not be administered. But if he is inoffensive in his actions towards the holy things, the patient may receive Holy Communion.<sup>12</sup>

The Communion and Confession of madmen must be left to the discretion of the priest, his patience and experience and to circumstances.<sup>13</sup>

Holy Communion must not be administered if the patient is unconscious, only after he has regained consciousness and is able to receive the Blessed Sacrament in full awareness may it be administered.<sup>14</sup>

In case of dire necessity, the priest not only may, but must confess and communicate his close relatives: father, mother, brothers, sisters, wife, etc.<sup>15</sup>

There is no time limit for the Communion of the Sick, they may receive the Blessed Sacrament several times during an illness. According to the practice of the Early Church, the first Christians, even when they were well, received Holy Communion every Sunday, so an invalid may be permitted to receive the Sacrament oftener.

The sick may receive Holy Communion not only after taking medicine but even after eating.<sup>16</sup>

If there is danger of death a priest may and must remit all the sins of a sincerely repentant patient and administer Holy Communion even if he is under penance imposed by a hierarchy. On condition, however, that if the patient recovers, he must fulfil the penance which was given to him and then present himself to the confessor who had imposed the epitimia.<sup>17</sup>



Before communicating invalids who are paralyzed or are very feeble, the priest must put questions regarding on mortal sins and be satisfied with answers given in signs: a movement of the eyes or of the head, but the confession must always be heard.

When a patient is so ill that he cannot even make a sign, the so-called silent confession is permissible, i. e. the Prayer of Absolution is said over the patient and then the Holy Eucharist is administered.

Of course, for grace to be bestowed through Holy Communion it is necessary for the patient to be fully conscious and desire the Sacrament. The necessity of this condition in receiving the sacramental grace is self-evident. However, it should be borne in mind that not all insensible persons are unaware of things.

"Who knows," writes Archbishop Platon of Kostroma, "whether the least movement, sighs and groans of an unconscious person are not signs by which he bears witness to his repentance? There have been cases where patients seemingly lay unconscious but heard every word spoken to them, but were too weak to give a sign."<sup>18</sup> If a patient is conscious but shows no outward signs of being so, some priests remit his sins also.

If the reserved Sacrament was completely prepared (i. e. already impregnated with wine and water) for the Communion of the Sick, but the invalid dies suddenly, or remains unconscious for a long time, or for any other reason he cannot receive the Holy Communion at all, the prepared Holy Gifts may be given to a child there, who is able and worthy to receive the Sacrament, or It may be consumed by the priest himself with the Sacrament consecrated at Liturgy the next day.<sup>19</sup>

When a priest is ill and unable to approach the Lord's altar during Liturgy, he partakes of the reserved Gifts with the Spoon at home.

If a priest has to administer the blessed Sacrament to several invalids at the same time, it is more convenient to prepare the necessary amount at once. The Communion should begin with the most feeble.

When the last rites are requested

besides Holy Communion, first the Sacrament of Penance must be administered, then Holy Unction and lastly the Eucharist. The Holy Gifts should be impregnated with wine before Holy Unction and the warmth added right before the Communion.

The priest who is carrying the pyx with the Blessed Sacrament should be most reverential in his thoughts, conversation and behaviour, especially towards the Holy Thing he is bearing. After the invalid has been communicated the pyx is never left in his house.<sup>20</sup>

Church practice shows that the gravely ill should be communicated as soon as they are willing to receive the Sacrament, without postponing.

The priest's duty is not only to confess and communicate the patient, but to fortify him spiritually and comfort him.

Those who cannot take wine because of the illness or any other reason and therefore cannot receive the Body and Blood of the Lord together, the priest may communicate such with the reserved Gifts adding water instead of wine, or with the Holy Gifts newly consecrated at Liturgy putting a minute drop of the Blood on the Body of Christ, so that the invalid hardly tastes the wine, and administer the Sacrament with the Spoon.<sup>21</sup>

The priest should communicate the invalid carefully, holding the napkin and seeing that the patient by an accidental movement does not touch the vessel with the Sacrament and spill the contents.

If an accident should occur and the blessed Sacrament is spilt on the floor or any other place, the Holy Gifts must be carefully gathered and the clothes or place washed thoroughly as indicated in the "Instructions" in the Liturgicon.

## NOTES

<sup>1</sup> The sick may be communicated not only with the reserved Sacrament but with the Holy Gifts that were consecrated on that day at Divine Liturgy.

<sup>2</sup> The pyx with the Sacrament must be carried on the chest of the priest who wears the cassock, the epitachelion and epimanikia.

<sup>3</sup> According to the Euchologion by Metropolitan Petr Mogila of Kiev (p. 328), the whole



house must be asperged. This is done for the bearing in of the Holy Gifts into the house, for the worthy preparation of those living in it, and for the prayerful participation in the Sacrament being administered.

<sup>4</sup> *Kishinev Diocesan Gazette*, 1871, No. 20. Father A. Trekhsvyatsky, *The Priest's Calendar*, Samara, 1899, p. 301.

<sup>5</sup> When the patient is gravely ill then, after the Prayer of Absolution, the ephonesis "With faith and in the fear of God draw near" is intoned and the Holy Communion administered immediately (*Instructions for Village Priests*, 1886, p. 46).

<sup>6</sup> The reserved Sacrament is given with the Spoon, once, twice, thrice, to ease consumption (*The Acts of the 1667 Moscow Council*, Chap. 2, Canon 4).

<sup>7</sup> Several old pastoral counsels how the priest should behave with such invalids are given in the *Manual for the Clergy* by S. V. Bulgakov. p. 1054.

<sup>8</sup> *Tserkovny Vestnik*, 1895, No. 3.

<sup>9</sup> *Instructions for Village Priests*, 1862, p. 12; *Voronezh Diocesan Gazette*, 1870, p. 17; *Tserkovny Vestnik*, 1888, p. 8; 1892, p. 23.

<sup>10</sup> *Tserkovny Vestnik*, 1888, No. 5.

<sup>11</sup> *Tserkovny Vestnik*, 1897, No. 39; *Instructions for Village Priests*, 1896, p. 24.

<sup>12</sup> *Bishop Timothy of Alexandria*, Canon 31 *Nomocanon*. Part I; *Instructions for Village Priests*, 1872, p. 29.

<sup>13</sup> *Tserkovny Vestnik*, 1889, No. 11.

<sup>14</sup> "Instructions" in the Liturgicon; *The Duties of Parish Priests*, Moscow, 1806, Chap. 114.

<sup>15</sup> *Tserkovny Vestnik*, 1889, No. 29; 1892, No. 30; 1896, No. 8; *Instructions for Village Priests*, 1888, p. 6.

<sup>16</sup> *Nomocanon*, Article 116.

<sup>17</sup> First Ecumenical Council. Canon 13; Council of Ancyra, Canon 22; St. Gregory of Nyssa, Canon 5; *The Duties of the Parish Priests*, Moscow, 1806, Chap. 110.

<sup>18</sup> S. V. Bulgakov. *Op. cit.*, p. 1065.

<sup>19</sup> *Tserkovny Vestnik*, 1894, No. 47.

<sup>20</sup> Ukases of the Holy Synod of December 16, 1766, and of March 13, 1777.

<sup>21</sup> *Minsk Diocesan Gazette*, 1870, No. 16; Archpriest Khoinatky. *Practical Instructions*, p. 110; P. Zabelin. *Rights and Duties of Priests*, 3rd edition, Kiev, 1899, p. 282.

Archpriest VLADIMIR RIGIM

## The Sacrament of Baptism

Baptism is the Sacrament in which a man, who has come to believe in Christ, by being immersed thrice in water in the Name of the Holy Trinity, is cleansed through Divine Grace of all sins (Original Sin and personal sins) and becomes reborn into a new, holy and spiritual life.

The Sacrament of Baptism is the first of the Sacraments of the Orthodox Church because, without it, man cannot be united wholly with the Saviour, become a member of Christ's Church, receive the other Sacraments and be heir to Eternal Life.

In His discourse with Nicodemus Christ points out the absolute necessity of this Sacrament for salvation; *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (Jn. 3.5).

After His Resurrection, Christ again speaks of the need for the Sacrament of Baptism: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you* (Mt. 28. 18-20). *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (Mk. 16. 16).

On Pentecost Day the Holy Apostles were baptized by the Holy Spirit and began to administer the Sacrament of Baptism themselves to all who believed in Christ, wanted to repent, and to change their life in accordance with His Teaching (Acts 2, 38; 8. 38; 10. 47-48; 16. 15, 33; 18. 8; 19. 1-5; 1 Cor. 1. 14-16).

The Apostolic Canons bear witness that a bishop or presbyter must baptize "as the Lord instituted: in the Name of the Father, and of the Son, and of the Holy Spirit" (Canon 49). An early Christian monument "The Doctrine of the Twelve Apostles"<sup>1</sup> commands the pastors of the Church: "Baptize in the Name of the Father, and of the Son, and of the Holy Spirit."

The Sacrament of Baptism is not the same as the baptism performed by St. John the Baptist. Although the baptism of John was from heaven (Mk. 11. 30) it was only a prototype of Christ's Baptism (Mt. 3. 11, Mk. 1. 8; Lk. 3. 16). John's baptism prepared a man for the reception of the Messiah and His Kingdom (Mt. 3. 1-2; Lk. 1.16; 3.3).

After John the Baptist was imprisoned, Christ's disciples began to baptize, but their baptism too prepared



an through repentance for the reception of Jesus Christ, Who came into the world, and His Teaching, including the commandment of Baptism.

John's baptism was *baptism of repentance* (Mk. 1.4; Acts 19.4) and not in the Name of the Holy Trinity. Therefore, those baptized by him were not reborn through the grace of the Holy Spirit and had to be rebaptized later (Acts 19. 35).

John's baptism, says St. John Chrysostom, "as the baptism of repentance... laid the path to another", for "the Sacrifice was not yet offered, the Holy Spirit had not descended, sins were not expiated, enmity had not ceased, the curse was not lifted."<sup>2</sup>

St. John Chrysostom is supported, in regard to the fact that John's baptism of water was of temporal significance and that through changing life prepared man for the Messianic, i. e. Christ's, baptism, by Sts. Gregory of Nazianzus, Cyril of Jerusalem, Athanasius of Alexandria, John of Damascus, the Blessed Augustine, the Blessed Jerome and other fathers and teachers of the Church.<sup>3</sup>

Christian Baptism actually began on Pentecost Day when, after St. Peter's sermon, *about three thousand souls* were baptized (Acts 2. 41) *in the name of Jesus Christ for the remission of sins* (v. 38).

In some passages of Holy Scripture speaks of baptism into Christ (Rom. 6.3; Gal. 3. 27) or *in the name of Jesus Christ* (Acts 2. 38; 8. 16; 10. 48; 19.5). According to the interpretation of the early Fathers of the Church we should understand these passages as Christian baptism according to the commandment of Jesus Christ, that is to say, in the Name of the Holy Trinity.

By the words *baptized for the dead* (1 Cor. 15. 29), St. Paul, according to the interpretation of St. John Chrysostom, indicates the custom of the Church whereby any man getting ready for Baptism had to confess his faith in the resurrection of the dead and in this way was baptized believing and hoping in a future resurrection.

In early Christianity there was an expression "baptism of blood". The Holy Church always listed among the saints those men and women who martyred for Christ's sake before receiv-

ing the baptism of water. St. Paul says: *If any man be in Christ, he is a new creature* (2 Cor. 5. 17). The regeneration of man's personality begins with the Sacrament of Baptism. The words of Holy Scripture: *For as many of you as have been baptized into Christ have put on Christ* (Gal. 3. 27) point out that in Baptism the believer becomes united with Christ, a member of Christ's Church and through the Sacrament of the Eucharist becomes a partaker of the Divine Nature in spirit and body.

This essential change in man's nature takes place in the Sacrament of Baptism not mechanically, but through free and moral participation of man himself. Only on this condition is Sin abolished in man in the Sacrament of Baptism. Sin is no longer a part of him, man again becomes pure and righteous, as he once appeared from the hands of the Creator—a *new creature*. This is man's "second birth", his regeneration.

The enforced dominion of Sin over the power of the soul loses its strength in Baptism: it is Christ Who now dominates, for Whom the baptized soul aspires. But the element of Sin still remains before the conscience as a seductive principle. That is why it is necessary for man to perfect himself morally even after Baptism; there is still the possibility of his fall.

In Baptism man is given the power to struggle with Sin. The reborn man faces the task of translating into life the Gifts of Grace of the Holy Spirit given to him in the Holy Sacrament.

The Saviour behested the Apostles clearly and definitely to teach the Faith and baptize *all nations* (Mt. 28. 19). As descendants of Adam all men are in need of rebirth. Rebirth is accomplished not in any natural way, but only through Baptism, that is why all men seeking salvation, irrespective of sex, nationality or any other condition, must be baptized.

Baptism of an adult is preceded by confession but not by the Sacrament of Penance. "The priest on his part does not follow the confession with the reading of confessional prayers, moreover, does not say the Prayer of Absolution over the confessant, does not bless him with his hand, nor does he give him



the Cross to kiss.”<sup>4</sup> The adult, who is to be baptized, resolutely recalls and reveals his sins to the priest who is going to baptize him. The more detailed the account of his sins at the font the more he will be aware of the forgiving grace in the font itself.

Baptism is as necessary for infants as for adults “because they, too, are subject to Original Sin and without Baptism they cannot be absolved of this sin” (The Epistle of the Eastern Patriarchs on the Orthodox Faith, Chap. 16). The Local Council of Carthage held in A. D. 252 decreed that infants be baptized two or three days after birth (Canon 54). St. Gregory of Nazianzus says to Christian mother: “Have you an infant? Do not let wickedness seize its chance. Let him be sanctified and consecrated by the Spirit in his tender years.”

The Old Testament circumcision was the prototype of the Sacrament of Baptism by which in the New Testament the believer enters into a new covenant with God (Col. 2. 11-12). And if circumcision was performed in the Old Testament on infants, the more so should the Sacrament of Baptism, according to the grace of the new covenant, be administered to infants. Having become a member of God’s Church through Baptism infants can receive Holy Communion and from the first days of their life on Earth become vessels of the Holy Spirit. Holy Scripture speaks of the Baptism by the Apostles of the first families (Acts 16. 14-15; 30-39; 1 Cor. 1. 16). There is no reason to consider that there were only adults in these families or to assume that when adults were baptized the children in these families were not baptized.

Christianity above all is a new life given by God in Jesus Christ, and this life, according to the belief of the Church, is given to all, and of course to children about whom Christ Himself said not to forbid them to come to Him (Mt. 19. 14).

Whereas an adult at Baptism confesses his faith in Christ himself and receives the Sacrament of Baptism in full awareness of what he is doing, the Baptism of infants is performed on the faith of their godparents and parents.

They assume the task before God and the Church of bringing them up in the Faith and in piety.

The Creed, as it says in St. Paul’s Epistle to the Ephesians (4. 6), calls us to confess one Baptism; the Church teaches one Baptism because rebirth through grace (*be born again*, Jn. 3.3) experienced by man in this Sacrament is one and unrepeatable, just as our birth and unrepeatable is our natural birth, as one our death and the Resurrection of Christ.

Baptism was repeated, and is still in cases when the first Baptism was administered incorrectly—not in the Name of the Holy Trinity, not according to the way instituted by our Lord.

When an infant, or an adult, is dying and there is no possibility of getting a priest, Baptism may be administered by any pious Orthodox Christian (*Epistle of the Eastern Patriarchs*, Chap. 16) through triple immersion in water with the words: “The servant of God (name) is baptized in the Name of the Father, Amen, of the Son, Amen and of the Holy Spirit, Amen.”

For the Baptism to be authentic it is imperative for the layman or laywoman baptizing to be Orthodox believers; that the formula of Baptism be pronounced in the spirit of the Orthodox Church, that he or she be fully aware of the importance and necessity of the Sacrament being administered with the triple immersion in water. But if danger of death passes, the Sacrament of Baptism must be supplemented according to the order of the Orthodox Church, i. e. the priest must read the corresponding prayers of the Sacrament and administer the Sacrament of Christ.

## NOTES

<sup>1</sup> *The Doctrine of the Twelve Apostles*, Kiev 1885, p. 33.

<sup>2</sup> St. John Chrysostom. “Homilies on Matthew” *Works*, Vol. VII.

<sup>3</sup> Metropolitan Makariy. *Orthodox Dogmatic Theology*. 4th edition, St. Petersburg, 1883, Vol. II, pp. 318-322.

<sup>4</sup> Archpriest Evgeniy Popov. *Popular Discourses on Orthodox Dogmatic Theology*. 3rd edition, Perm, 1882, p. 325.